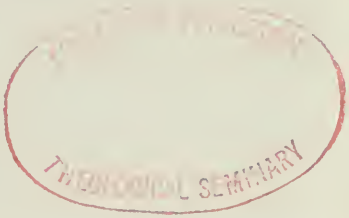

BX 8961 .A1 1861-1865
Presbyterian Church in the
C.S.A. General Assembly.
Minutes of the General
Assembly of the

MINUTES

OF THE

General Assembly

OF THE

PRESBYTERIAN CHURCH

IN THE

CONFEDERATE STATES OF AMERICA.

WITH

AN APPENDIX.

VOL. I.

A. D. 1861.

AUGUSTA, GA.,
STEAM POWER PRESS CHRONICLE & SENTINEL.
1861.

INSTITUTIONS AND OFFICERS

OF THE

PRESBYTERIAN CHURCH IN THE CONFEDERATE STATES OF AMERICA.

CLERKS OF THE GENERAL ASSEMBLY.

Rev. John N. Waddel, D. D., *Stated Clerk*, LaGrange, Tennessee.
Rev. Joseph R. Wilson, D. D., *Permanent Clerk*, Augusta, Ga.

TRUSTEES OF THE GENERAL ASSEMBLY.

R. M. Patten, John Whiting, James B. Walker, T. C. Perrin, Robert Adger, J. H. Lindsay, Samuel McCorkle, Thomas Henderson, D. N. Kennedy, William S. Fleming, Wm. S. Eakin, B. M. Palmer, William P. Campbell, Moses Greenwood, J. A. Maybin.

EXECUTIVE COMMITTEE OF DOMESTIC MISSIONS.

Rev. John Leyburn, D. D., *Secretary*, New Orleans, La.
S. B. Newman, Esq., *Treasurer*, " "

EXECUTIVE COMMITTEE OF FOREIGN MISSIONS.

Rev. J. Leighton Wilson, D. D., *Secretary*, Columbia, S. C.
Rev. Prof. James Woodrow, *Treasurer*. " "

EXECUTIVE COMMITTEE OF PUBLICATION.

Rev. William Brown, D. D., *Secretary*, Richmond, Va.
Archibald Bolling, Esq., *Treasurer*, " "

EXECUTIVE COMMITTEE OF EDUCATION.

Rev. John H. Gray, D. D., *Secretary*, LaGrange, Tenn.
J. B. Courtland, Esq., *Treasurer*, Memphis, Tenn.

MINUTES.

AUGUSTA, Georgia, December 4, 1861.

At a meeting of Ministers and Ruling Elders, who had been commissioned by their respective Presbyteries to convene at this place, on this day, for the purpose of organizing a *General Assembly of the Presbyterian Church in the Confederate States of America*, it was, on motion of the Rev. John N. Waddel, D.D., (who, in conjunction with the Rev. John H. Gray, D.D. and Joseph Jones, had been nominated by a majority of the Presbyteries in the Confederate States, to attend, on the 3d inst., at the First Presbyterian Church in this city, to act as a Committee of Commissions):

Resolved, That the Rev. Francis McFarland, D.D., one of the most venerable Commissioners present, be appointed to preside until a regular organization can be effected.

Dr. McFarland accordingly presided, and on his motion, the Rev. Benjamin M. Palmer, D.D,, another Commissioner present, who had been proposed for this service by several of the Presbyteries, was unanimously chosen to preach the opening sermon.

Dr. Palmer preached in accordance with this choice, and took for his text Ephesians 1: vs. 22d and 23d—"And gave Him to be the Head over all things to the Church, which is His body, the fullness of Him that filleth all in all."

After the sermon, Dr. McFarland proceeded to constitute the sessions with prayer.

Dr. Waddel, from the Committee on Commissions, reported that the following named Commissioners have appeared and been regularly enrolled, viz:

I. SYNOD OF ALABAMA.

PRESBYTERIES.	MINISTERS.	RULING ELDERS.
East Alabama,	Alex. McCorkle,	Jas. Montgomery,
South Alabama,	G. W. Boggs,	D. C. Houston,
Tuscaloosa,	R. B. White, D.D.,	Wm. P. Webb.

II. SYNOD OF ARKANSAS.

Arkansas,	Thomas R. Welch.	
Creek Nation,	Robert M. Loughridge.	
Indian,	C. Kingsbury, D.D., (3.)	
Ouchita,	John I. Boozer,	E. W. Wright.

III. HERETOFORE IN CONNECTION WITH THE SYNOD OF BALTIMORE.

Potomac,	John H. Bocock, D.D.	
Winchester,	Wm. H. Foote, D.D.,	J. D. Armstrong.

IV. SYNOD OF GEORGIA.

Cherokee,	N. A. Pratt, D.D.,	David Ardis. (2)
Flint River,	John S. Wilson, D.D.,	John Bonner.
Florida,	J. E. DuBose,	Wm. A. Forward.
Georgia,	C. C. Jones, D.D.	
Hopewell,	Joseph R. Wilson, D.D.,	W. L. Mitchell. (2)

V. SYNOD OF MEMPHIS.

Chickasaw,	Wm. V. Frierson,	H. H. Kimmons.
Memphis,	John N. Waddel, D.D.,	J. T. Swayne.
North Mississippi,	A. H. Caldwell,	T. L. Dunlap.
Western District,	James H. Gillespie.	

VI. SYNOD OF MISSISSIPPI.

Central Mississippi,	John Hunter.	
East Mississippi,	Wm. C. Emerson. (2.)	
Louisiana,	John A. Smylie.	
Mississippi,	W. D. Moore.	
New Orleans,	B. M. Palmer, D.D.,	Wm. C. Black.
	R. McInnis,	David Hadden.
Red River,	J. Franklin Ford.	
Tombeckbee,	James A. Lyon, D.D.,	Wm. H. Simpson. (2)

VII. SYNOD OF NASHVILLE.

Holston,	J. W. Elliott, (2)	S. B. McAdams. (2)
Knoxville,	R. O. Currey,	Joseph A. Brooks.
Maury,	Shepard Wells.	
Nashville,	R. B. McMullen, D.D,	A. W. Putnam. (3)
Tuscumbia,	James H. Lorance,	L. B. Thornton. (2)

VIII. SYNOD OF NORTH CAROLINA.

Concord,	R. H. Morrison, D.D.,	J. G. Ramsay.
	R. Hett Chapman, D.D.,	William Murdock.
Fayettecille,	Hector McLean,	J. H. Dickson.
	F. K. Nash,	J. G. Shepherd. (2)
Orange,	Drury Lacy, D.D.,	Jesse H. Lindsay.
	P. H. Dalton,	Charles Phillips.

IX. SYNOD OF SOUTH CAROLINA.

Charleston,	Jas. H. Thornwell, D.D.,	W. P. Finley.
	Aaron W. Leland, D.D.	
Bethel,	John S. Harris,	Robert S. Hope.
Harmony,	J. Leighton Wilson, D.D..	J. B. Jennings.
	D. E. Frierson,	J. S. Thompson.
South Carolina,	John B. Adger, D.D.,	Thomas C. Perrin.
	D. McNeill Turner, D.D.,	Job Johnstone.

X. SYNOD OF TEXAS.

Brazos,	R. W. Bailey, D.D.
Central Texas,	Levi Tenney.
Eastern Texas,	Hillery Moseley.
Western Texas,	R. F. Bunting.

XI. SYNOD OF VIRGINIA.

Greenbrier,	Samuel R. Houston,	B. F. Renick.
East Hanover,	Theodorick Pryor, D.D.,	W. F. C. Gregory.
Lexington,	Francis McFarland, D.D.,	Jas. W. Gilkeson.
	Wm. T. Richardson,	John L. Campbell.
Montgomery,	Samuel D. Stuart,	Frederic Johnston.
Roanoke,	Jas. B. Ramsay, D.D.,	Samuel McCorkle.
West Hanover,	Peyton Harrison,	Thos. E. Perkinson.

On motion of Dr. Joseph R. Wilson, a recess was taken until 3½ o'clock, P. M.

WEDNESDAY AFTERNOON, 3½ o'clock.

The Assembly met and proceeded to an election for officers. The Rev. Benjamin M. Palmer, D.D., was unanimously chosen Moderator, and the Rev. D. McNeill Turner, D.D. and the Rev. Jno. N. Waddel, D.D., were unanimously chosen Temporary Clerks.

The Rev. Dr. Thornwell and the Rev. Dr. Waddel, were appointed a Committee to inform Dr. Palmer of his election and conduct him to the Chair.

The Rev. Henry Quigg, Delegate from the Associate Reformed Synod of the South, was introduced, and invited to a seat with the Assembly.

On motion of Dr. Thornwell, the following resolutions were adopted, to-wit:

Resolved, That the Moderator be authorized to appoint the Standing Committees which are usual in the General Assembly of the Presbyterian Church in the United States of America.

Resolved, That this Assembly shall be governed by the rules and precedents of the Presbyterian Church in the United States, until otherwise ordered.

The following resolutions were presented by Dr. Thornwell, and, on motion of Dr. Leland, were unanimously adopted, viz:

1. That the style and title of this Church shall be, *The Presbyterian Church in the Confederate States of America.*

2. That this Assembly declare, in conformity with the unanimous decision of our Presbyteries, that the Confession of Faith, the Larger and Shorter Catechisms, the Form of Government, the Book of Discipline, and the Directory of Worship, which together make up the Constitution of the Presbyterian Church in the United States of America, are the Constitution of the Presbyterian Church in the Confederate States of America, only substituting the term "Confederate States" for "United States."

On motion of Dr. Joseph R. Wilson, the Assembly adjourned to meet at 9 o'clock to-morrow morning, and to spend the first half-hour in devotional exercises.

Closed with prayer by the Moderator.

THURSDAY MORNING, December 5, 9 o'clock.

The Assembly met and engaged in devotional exercises for half an hour.

The minutes of the preceding day were then read, amended and approved.

J. M. Elliott, Samuel B. McAdams, W. C. Emerson, L. B. Thornton, W. H. Simpson, James G. Shepherd and Wm. L. Mitchell appeared, and were enrolled as additional Commissioners.

The hearing of a Report by Dr. J. Leighton Wilson, on the subject of Foreign Missions, was made the first order of the day for to-morrow morning.

On motion of R. McInnis, the consideration of the subject of Domestic Missions was made the first order of the day for Friday morning.

A communication from the Presbytery of Western Texas was received and laid upon the table.

A communication from A. W. Putnam, Ruling Elder in the Presbytery of Nashville, was read and laid upon the table.

On motion of Dr. Thornwell, the Assembly—

Resolved, That a Committee, consisting of one Minister and one Ruling Elder from each of the Synods belonging to this Assembly, be appointed to prepare an

Address to all the Churches of Jesus Christ throughout the earth, setting forth the causes of our separation from the Churches in the United States, our attitude in relation to slavery, and a general view of the policy which, as a Church, we propose to pursue.

On motion of Dr. McFarland, the determination of the Synodical relation of the Presbyteries of Winchester and Potomac, was referred to a Committee. Dr. McFarland, Dr. Bailey and C. Phillips were appointed this Committee.

The Moderator appointed the following Standing Committees:

On Bills and Overtures.—Ministers—Francis McFarland, D.D., R. Hett Chapman, D.D., J. H. Thornwell, D.D., R. B. White, D.D., J. A. Smylie, A. H. Caldwell, T. R. Welch, L. Tenney. Ruling Elders—F. Johnston, J. H. Dickson, T. C. Perrin, J. Bonner, James Mongomery.

Judicial Committee.—Ministers—R. H. Morrison, D.D., W. T. Richardson, Shepard Wells, John S. Wilson, D.D., A. B. McCorkle. Elders—Job Johnstone, Saml. McCorkle, J. G. Ramsay, W. P. Webb.

On Theological Seminaries.—Ministers—Peyton Harrison, N. A. Pratt, D.D., J. S. Harris, H. McLean, John Hunter. Elders—J. L. Campbell, J. H. Dickson, J. S. Thompson.

On Domestic Missions.—Ministers—C. C. Jones, D.D., R. M. Longhridge, P. H. Dalton, R. McInnis, S. D. Stuart. Elders—J. D. Armstrong, R. S. Hope, D. C. Houston, H. H. Kimmons.

On Foreign Missions.—Ministers—J. B. Ramsay, D.D., J. L. Wilson, D.D., F. K. Nash, J. H. Gillespie. Elders—J. G. Shepherd, D. Ardis.

On Education.—Ministers—Drury Lacy, D.D., R. B. McMullen, D.D., W. D. Moore. Elders—C. Phillips, W. P. Finley, W. F. C. Gregory.

On Publication.—Ministers—J. A. Lyon, D.D., W. H. Foote, D.D., G. W. Boggs, R. O. Currey. Elders—D. Hadden, J. H. Lindsay.

On Church Extension.—Ministers—R. W. Bailey, D.D., J. H. Bocock, D.D., J. E. DuBose. Elders—J. T. Swayne, T. E. Perkinson.

On Systematic Benevolence.—Ministers—J. B. Adger, D.D., S. R. Houston, J. H. Lorance. Elders—J. W. Gilkeson, W. Murdock.

On the Narrative.—Ministers—A. W. Leland, D.D., R. B. Bunting, J. I. Boozer. Elders—B. F. Renick, J. A. Brooks.

On Foreign Correspondence.—Ministers—Theodorick Pryor, D.D., J. F. Ford, D. E. Frierson. Elders—T. S. Dunlap, J. Beattie Jennings.

On Devotional Exercises.—Ministers—J. R. Wilson, D.D., W. V. Frierson. Elder—E. W. Wright.

On Leave of Absence.—Ministers—John S. Wilson, D.D., Hillery Moseley. Elder—W. A. Forward.

On Finance.—T. C. Perrin, D. Hadden, S. B. McAdams.

On the Records of the Synod of Virginia.—Ministers—R. B. McMullen, D.D., A. B. McCorkle. Elder—Charles Phillips.

Records of the Synod of North Carolina.—Ministers—J. A. Smylie, R. O. Currey. Elder—W. A. Forward.

Records of the Synod of Nashville.—Ministers—J. E. DuBose, S. R. Houston. Elder—W. P. Finley.

Records of the Synod of South Carolina.—Ministers—S. D. Stuart, Shepard Wells. Elder—W. C. Black.

Records of the Synod of Georgia.—Ministers—W. D. Moore, F. K. Nash. Elder—J. T. Swayne.

Records of the Synod of Alabama.—Ministers—D. E. Frierson, H. McLean. Elder—J. S. Thompson.

Records of the Synod of Mississippi.—Ministers—J. H. Bocock, D.D., J. R. Wilson, D.D. Elder—J. G. Ramsay.

Records of the Synod of Memphis.—Ministers—R. B. White, D.D., P. H. Dalton. Elder—R. S. Hope.

Records of the Synod of Arkansas.—Ministers—R. H. Chapman, D.D., J. F. Ford. Elder—J. Montgomery.

Records of the Synod of Texas.—Ministers—J. H. Lorance, John Hunter. Elder—T. C. Perrin.

On motion of David Hadden, a Committee was appointed to report upon the propriety of securing a Charter for the Assembly. Chancellor Johnstone, Judge Shepherd and W. L. Mitchell, were appointed on this Committee.

On motion of R. McInnis, the question of establishing a Sunday School paper was referred to the Committee on Publication.

On motion of Dr. J. L. Wilson, the Standing Committees to which were referred the several subjects of Foreign Missions, Domestic Missions, Education, Publication, Church Extension, and Systematic Benevolence, were directed to present their Reports in the order in which they are named on the successive days of next week, at 10 o'clock.

On motion of Dr. Pryor, the Stated Clerk was directed to publish the opening Sermon of Dr. Palmer in the Appendix to the minutes.

The Moderator then announced the following Committee on the Address to the Churches: James H. Thornwell, D.D., Theodorick Pryor, D.D., F. K. Nash, R. McInnis, C. C. Jones, D.D., R. B. White, D.D., W. D. Moore, J. H. Gillespie, J. I. Boozer, R. W. Bailey, D.D., J. D. Armstrong, C. Phillips, Joseph A. Brooks, W. P. Finley, Samuel McCorkle, W. P. Webb, Wm. L. Black, T. L. Dunlap and E. W. Wright.

On motion of W. P. Webb, the resolution of Dr. Thornwell, relating to amendments to the Constitution, was referred to the Committee on Bills and Overtures.

On motion of Dr. Bocock, a resolution respecting religious liberty and the appointment of Chaplains, was referred to the Committee on Bills and Overtures.

On motion of Jno. A. Smylie, the consideration of the time and place of the meeting of the next General Assembly, was made the second order of the day for Monday next.

On motion of R. O. Currey, a paper introduced by Judge Swayne, on the subject of a union between the Presbyterian Church in the Confederate States of America and other Churches of like faith and order, was referred to a special Committee, consisting of one Minister and one Elder from each Synod in connection with this Assembly.

Dr. McMullen, Dr. Ramsay, Dr. Chapman, Dr. Adger, Dr. Pratt, A. B. McCorkle, R. McInnis, A. H. Caldwell, T. R. Welch, R. F. Bunting, Ministers; with W. F. C. Gregory, J. H. Dickson, L. B. Thornton, T. C. Perrin, W. Ardis, James Montgomery, W. H. Simpson, D. Hadden, J. T. Swayne and E. T. Wright, Ruling Elders, were appointed on this committee.

On motion of Dr. Joseph R. Wilson, the Assembly

Resolved, To hold its sessions for the residue of the present week from 9½ o'clock, A. M., until 2 o'clock, P. M., and to spend the first half hour of every day of the remaining sessions, in devotional exercises.

Dr. McFarland, from the committee to which was referred the determination of the Synodical relation of the Presbyteries of Winchester and Potomac reported, recommending that they be enrolled as Presbyteries "heretofore belonging to the Synod of Baltimore." Adopted.

On motion of Dr. Lyon, it was made the second order of the day for to-morrow to hear the Delegate from the Associate Reformed Synod of the South.

On motion of R. McInnis, the Clerks of the Assembly were authorized to procure, for the use of the members, 250 printed copies of the Roll of Commissioners, and of the Standing Committees.

On motion of David Hadden, a resolution touching the appointment of Chaplains by the General Government, was referred to the Committee on Bills and Overtures.

The Assembly adjourned to meet to-morrow morning at 9½ o'clock. Closed with prayer by Dr. Chapman.

FRIDAY MORNING, December 6, 9½ o'clock.

The Assembly met and spent the first half hour in devotional exercises.

The minutes of yesterday's sessions were read and approved.

The Rev. Cyrus Kingsbury, D.D., and A. W. Putnam, appeared and were enrolled as additional Commissioners.

An election was held for the choice of a Stated Clerk and a Permanent Clerk. The Rev. Jno N. Waddel, D.D., was chosen Stated Clerk, and the Rev. Joseph R. Wilson, D.D., Permanent Clerk.

It was made the first order of the day for to-morrow morning to receive the Statistical Reports and Narratives from the Presbyteries, and the Reports on Synodical Records.

On motion of Dr. Pryor, the salary of the Stated Clerk was fixed at one hundred and fifty dollars ($150) per annum; and on motion of Dr. Leland, that of the Permanent Clerk was fixed at one hundred dollars ($100) per annum.

The first order of the day was taken up, viz: the presentation of a Report on the subject of Foreign Missions, by J. L. Wilson, D.D. [See Appendix.]

On motion of Dr. Chapman, the following minute was adopted, viz: This Assembly has heard with pleasure the very interesting Report of the Provisional Committee on Foreign Missions, through the Rev. Dr. J. L. Wilson, and desire heartily to approve of said Report, cordially to thank Dr. Wilson and the committee for their eminent services at this trying crisis: and

Resolved, That this Report, the journal, and other papers, be referred to the Standing Committee on Foreign Missions.

Dr. Kingsbury was added to the Committee on Foreign Missions.

According to previous order, the Moderator invited the Rev. H. Quigg, as a Delegate from the Associate Reformed Synod of the South, to address the Assembly.

To the earnest and cordial address of Mr. Quigg, the Moderator responded in a like spirit, reciprocating the sentiments of affection and esteem borne to this body by the representative of the Associate Reformed Synod of the South.

On motion of W. P. Webb, the following resolutions were adopted:

Resolved, That this Assembly has heard with great pleasure the Address of the Rev. Henry Quigg, the Delegate from the Associate Reformed Church, and that we cordially reciprocate his expressions of Christian love and fraternal regard.

Resolved, That we heartily thank the Associate Reformed Church for sending a Delegate to us; and also return our thanks to the Delegate for his able and interesting address delivered in this Assembly.

Dr. J. S. Wilson offered the following preamble and resolutions, which were adopted, to-wit—

Whereas, It will now become necessary, in the altered relations of our Church, shortly to publish a new edition of the Confession of Faith, with such emendations as shall conform it to the style and title of the Presbyterian Church in the Confederate States; and,

Whereas, The necessity has long been felt for a revision of the Book of Discipline of the Presbyterian Church, it is highly proper that such revision should be made before another edition of the Book is printed. Therefore,

Resolved, That a committee be now appointed, to which shall be referred the work of such revision or amendments of the Form of Government and Book of Discipline, and that said committee be required to report to the next General Assembly.

The Assembly *Resolved*, That this committee should consist of nine members, to be appointed by the Moderator.

The following persons were placed upon this Committee: J. H. Thornwell, D. D., R. L. Dabney, D. D., B. M. Smith, D. D., J. B. Adger, D. D., and E. T.

Baird, D. D. Ministers: with Ruling Elders W. P. Webb, T. C. Perrin, W. L. Mitchell, Job Johnstone.

To this Committee Judge Shepherd was afterwards added on motion of Dr. Thornwell.

Dr. Foote presented a paper respecting the Synodical relations of the Presbytery of Winchester, which was referred to the Committee on Bills and Overtures.

An invitation was extended to the Assembly by the Young Men's Reading Room and Library Association, to visit and use their rooms during its present sessions. On motion of Dr. Pryor this courteous invitation was accepted, and the thanks of the Assembly were returned to the Association.

On motion of W. P. Webb, it was

Resolved, That this General Assembly will spend the next half hour which is appointed for devotional exercises, in prayer to Almighty God, for His blessing upon these Confederate States, and especially upon the Officers and Soldiers of our armies who are exposed to the dangers and temptations of the battle field and the camp.

Rev. R. McInnis presented the following paper which was referred to the Committee on Publication:

Extract from the Minutes of the Synod of Mississippi.

Touching the Overtures to the General Assembly to establish a Board of Publication in the city of New Orleans and the offer of our property there for that purpose, the Committee is of the opinion that such an Overture might embarrass the freedom of the Assembly in the premises; which body might prefer to look over the whole ground and locate their different agencies at points where the interests of the Church would be best subserved, without solicitations from particular localities. It would, in the judgment of the Committee, be unwise for the Synod *now* so to transfer this property to any other body as to alienate entirely their control over the same; and transfer at the present time would be embarrassed by the lease which was granted last year and which has yet four years to run.

But should the Assembly desire of its own motion to locate their Board of Publication at N. Orleans, the Synod might with propriety offer the free use of this property to the Assembly for that purpose—subject only to the encumbrance of the existing lease which in that event, might possibly be in some form, adjusted; or should the Assembly desire to establish a large depository of books at so important a centre as New Orleans, the Synod might offer, without any encumbrance, the portion of their building now used for purpose of a Depository, and thus merge the Synodical Depository into a larger one under the control of the Assembly.

True extract, October 26th, 1861. R. McINNIS, St. Clerk.

Dr. McFarland, from the Committee on Bills and Overtures, submitted Overture No. 1, as follows: Overture from Poplar Creek Church: Is a brother, or a member of a Church, in good and regular standing, and entitled to a dismission in due form, when about to remove to another Church, who has, for some time prior to his application for such dismission, absented himself from the ministrations of the word and the ordinances of the Church on account of personal prejudices?

The Committee recommend the following answer: In the judgment of this Assembly, every member of our Church is entitled to a dismission in good standing, unless process be commenced against him, it being left to the sound discretion of the session to determine from the circumstances of each particular case, as to the propriety of tabling charges against him or not.

Ordered, That this Overture, with the answer of the Committee, be docketed.

The Assembly adjourned to meet on to-morrow morning at 9½ o'clock. Closed with prayer by Dr. McFarland.

SATURDAY MORNING, December 7, 9½ o'clock.

The Assembly met and spent the first half hour in special prayer for the blessing of God upon the cause of the Confederate States, according to previous order.

On motion of Dr. Pryor, the Temporary Clerks appointed at the opening of the sessions were continued in office.

The minutes of yesterday's sessions were read and approved.

Rev. Dr. McFarland from the Committee on Bills and Overtures submitted an Overture (No. 2) from the Presbytery of Tuscumbia and the proposed answer to it, viz:

Resolved, That an Overture be presented by our Commissioners to the next General Assembly, earnestly requesting that the Presbytery of Tuscumbia be transferred to the Synod of Memphis, and that our Commissioners are hereby invested with full power and authority to use all necessary means to secure this end.

The Committee having had a full conference with the Commissioners from the Presbytery of Tuscumbia, and likewise with several members of the Synod of Nashville, recommend that the request be granted, and that said Presbytery be transferred to the Synod of Memphis.

Dr. McFarland also submitted Overture No. 3, viz;

Whereas, The Presbytery of Winchester did at her spring session, 1860, express her conviction of the propriety and advantage of a change of her connection with the Synod of Baltimore to a connection with the Synod of Virginia, and made known her convictions of duty to the Synod of Baltimore at the her last meeting, and Whereas, the reasons of such change of relationship, the application for which was directed by vote of Presbytery to be made in 1861, are not lessened but rather increased, therefore,

Resolved, That the Presbytery take the necessary step to be connected with the Synod of Virginia as soon as convenient and proper.

Resolved, That the Commissioners to be appointed to attend the meeting of the General Assembly to be held in Augusta, Ga., be instructed to ask that, with the consent of the Synod of Virginia, this Presbytery be united with said Synod."

The Committee recommend that this request be granted, which recommendation was adopted by the Assembly; and the said Presbytery was accordingly transferred.

Synodical and Presbyterial Reports and Narratives were then called for, presented, and transferred to the appropriate Committees.

On motion of R. McInnis, the Assembly

Resolved, That the Stated Clerks of Presbyteries be directed to forward to the Stated Clerk of the General Assembly without delay, the Statistical Reports of their several Presbyteries, so that they may be incorporated in the minutes of this Assembly.

Pursuant to previous order, the Advisory Committee on Domestic Missions, through Rev. Mr. McInnis, presented their Report which was adopted, and, on motion of Dr. Adger, was referred to the Standing Committee on Domestic Missions. (See Appendix.)

W. P. Webb offered a Resolution touching the claims of the Presbyterian Church in the Confederate States of America to property, the title to which has heretofore been vested in the several Boards of Trustees in connection with the General Assembly of the Presbyterian Church in the United States, which Resolution, together with the whole subject, was, on motion of Dr. Pryor, referred to a special Committee consisting of Messrs. Webb, Mitchell, Perrin, Shepherd, Gregory, Johnstone and Forward.

The following Resolution was offered by Prof. J. L. Campbell, and referred, on motion of W. D. Moore, to the Committee on Finance:

Resolved, That the Committee on Finance be instructed to enquire into the expediency of having but one Treasurer, by whom all the funds under the control of the General Assembly shall be received and disbursed.

Dr. Thornwell, from the Committee to prepare an Address to the Churches of Jesus Christ throughout the earth, presented a Report which was accepted and placed upon the docket.

The Assembly then adjourned to meet on Monday morning at 9½ o'clock. Closed with prayer by Dr. C. C. Jones.

MONDAY MORNING, December 9, 9½ o'clock.

The Assembly met and spent the first half hour in devotional exercises.

The minutes of Saturday were read and approved.

Dr. Pryor, from the Committee on Foreign Correspondence, presented the following Report which was accepted, amended and adopted :

The General Assembly of the Presbyterian Church in the Confederate States of America appreciates the precious import of that memorable prayer addressed by the adorable Redeemer to the Father, in full view of the agony of the garden and the cross: "that they all may be one, as thou Father art in Me, and I in Thee, that they also may be one in Us, that the world may believe that thou has sent Me;" and impelled by a sincere desire to meet the full measure of responsibility, which devolves upon us, as a branch of Christ's visible Church, in the accomplishment of this vastly important petition, would most earnestly endeavor to draw closer the bonds of Christian intercourse and communion between all Churches of like faith and order in the Confederate States of America. This Assembly, therefore, affectionately solicits fraternal correspondence with the following Churches, viz: The Associate Reformed Synod of the South, the United Synod of the Presbyterian Church, the General Assembly of the Cumberland Presbyterian Church, the Independent Presbyterian Church, and the German Reformed Synod, within the Confederate States. And in order to consummate this, our Christian purpose and desire, the Assembly will, at its present session, appoint and commission Delegates to the aforesaid Churches, with full power and authority to arrange and adopt articles of permanent intercourse and correspondence, which, however, shall be submitted to the Assembly for its ratification or rejection.

Rev. Dr. Ramsey presented the Report of the Standing Committee on Foreign Misssions, which was accepted.

On motion of Dr. Thornwell, the Assembly resolved to proceed to the consideration of that portion of the Report which relates to the organization of the Executive Committee of Foreign Missions, taking it up resolution by resolution, reserving the consideration of the Preamble for the close; and to postpone the consideration of that part of the Report which relates to the Provisional Committee until this evening.

The Assembly adjourned, pending the discussion on the Resolutions, to meet at 7 o'clock to-night. Closed with prayer by Rev. D. E. Frierson.

MONDAY, 7 o'clock, P. M.

The Assembly met and was opened with prayer by Rev. Dr. Howe.

On motion of Dr. J. L. Wilson, the second series of resolutions contained in the Report of the Standing Committee on Foreign Missions, was taken up, and, after discussion by members of the Assembly, and addresses by Rev. Mr. Lough-

ridge, Missionary among the Creeks, Rev. Allen Wright a Choctaw Indian, and Rev. Edward Williams, Missionary to Western Africa, was unanimously adopted.

On motion of Dr. Joseph R. Wilson, the Assembly adjourned until to-morrow morning at 9½ o'clock. Closed with prayer.

TUESDAY MORNING, December 10, 9½ o'clock.

The Assembly met and spent the first half hour in devotional exercises.

The minutes of yesterday's sessions were read and approved.

Rev. J. A. Smylie offered the following resolution which, on motion of Rev. F. K. Nash, was laid on the table in order to take up the unfinished business:

Resolved, That the practice of the General Assembly of the Presbyterian Church in the United States, whereby much valuable time was consumed, of holding anniversaries for the various objects of Christian benevolence, be discontinued by the General Assembly of this Church.

On motion of Rev. F. K. Nash, the order for the day was suspended until 12 o'clock, in order to resume the consideration of the Report of the Standing Committee on Foreign Missions.

Dr. McFarland moved to amend the Report by providing that the Secretary shall be elected by the Committee and not by the General Assembly. After full discussion this amendment was rejected.

Other amendments to the first article were submitted by Dr. Thornwell, Rev. R. O. Currey, and Dr. Joseph R. Wilson, that of the latter being adopted, to wit: "The Secretary shall be a member of the Executive Committee, and also its organ of communication with all portions of the work committed to its oversight."

On motion of Dr. Bocock, the Report was then recommitted to the Standing Committee on Foreign Missions with instructions to accommodate its language to the sense of the Assembly.

The Assembly now proceeded to the consideration of the order of the day, to wit: the Report of the Standing Committee on Domestic Missions.

Dr. C. C. Jones accordingly presented this Report, which was accepted.

On motion of Dr. Bocock the Assembly

Resolved, That the principles of organization involved in the establishment of the Executive Committee on Foreign Missions be considered as applying to all the Executive Committees to be appointed.

On motion of R. McInnis the first part of the Report on Domestic Missions was adopted.

On motion of W. P. Webb, Dr. C. C. Jones was requested to address the Assembly to-night upon the subject of the religious instruction of the colored people, and that the Resolution in the Report which refers to this subject, be made the first order for this evening.

The hour of adjournment having arrived the Assembly adjourned until 7 o'clock, P. M. Closed with prayer by Dr. Pratt.

TUESDAY, 7 o'clock, P. M.

The Assembly met and was opened with prayer by Dr. J. L. Wilson.

In pursuance of the previous order, the Assembly proceeded to the consideration of the Resolution in the Report on Domestic Missions which refers to the religious instruction of the colored people, when Dr. C. C. Jones addressed the Assembly, according to arrangement.

After discussion by other Commissioners, the Resolution was, on motion of Dr. Joseph R. Wilson, unanimously adopted.

On motion of Dr. Turner, the Assembly requested Dr. Jones to prepare a Pastoral Letter to be addressed to the Churches on the subject of the instruction of the colored population of these States.

On motion of Dr. Joseph R. Wilson the Assembly adjourned to meet to-morrow morning at 9½ o'clock. Closed with prayer by Dr. McMullen.

WEDNESDAY MORNING, December 11, 9½ o'clock.

The Assembly met, and spent the first half hour in devotional exercises.

The minutes of the preceding day were read and approved.

On motion of R. McInnis, the Assembly resolved to reconsider its action with reference to the appointment of Dr. C. C. Jones to prepare a Pastoral Letter to the churches on the subject of instructing the colored people; when, on motion of Rev. W. T. Richardson, the Assembly

Resolved, That Dr. C. C. Jones be requested to prepare and publish the address which he delivered last evening.

On motion of Dr. Lyon, the Assembly

Resolved, That a Committee, of which Dr. Jones shall be Chairman, shall be appointed to prepare a Pastoral Letter on the subject of the religious instruction of the colored people, to be submitted to the next General Assembly.

At his own request Dr. Jones was excused from serving as Chairman of this committee. The committee was afterwards constituted as follows: Dr. James A. Lyon, Dr. C. C. Jones, and Dr. Theodoric Pryor.

Dr. Ramsay, from the committee on Foreign Missions to which was recommitted their Report with the adopted amendments thereto, presented the altered Report, when on motion of Dr. R. B. White, the words "who shall be styled Secretary of Foreign Missions," were ordered to be inserted after the word Secretary in the first article.

On motion of J. L. Campbell the word "instructions" was substituted for the word "directions" in the third article.

On motion of Dr. Thornwell, the first resolution of the Report was adopted.

On motion of Rev. J. H. Gillespie the second resolution of the Report, with the words "for the present" stricken out, was adopted.

On motion of Dr. Thornwell, the third resolution, relating to a charter for this committee, was referred to the Committee on Charters.

On motion of Dr. Chapman the Preamble was adopted.

The whole Report, as amended and finally adopted, is as follows:

The Committee to whom was referred the subject of Foreign Missions, offer as their Report the following, viz:

PART 1.

For the organization of a permanent agency for conducting Foreign Missions, they propose the following preamble and resolutions, viz:

Being deeply impressed with a sence of the obligation laid upon the church by her great Head to "go into all the world and preach the gospel to every creature," and the consequent claims which the various Pagan, Mohammedan, Jewish and Papal nations of the earth have upon the church for the blessings of a pure gospel; feeling too that one of the great ends of the institution of the church was that she might in her collective organized strength, impart the knowledge of salvation to all the kindreds and peoples and tongues among men, and that so far as it has been revealed to men there can be no salvation for the heathen without such knowledge; remembering also the many tokens of divine favor bestowed upon the efforts of Southern Christians while laboring in connection with the Presbyterian Church of

the United States, and that an important portion of that work in the Providence of God had been laid upon their shoulders even before they had a distinct ecclesiastical organization of their own; and in view of the further fact that God by his providence has for some years been removing the obstacles that have heretofore prevented the introduction of the gospel among the great heathen nations of the earth, and has at the same time bestowed upon the Southern Church all the means and agents necessary for taking a large and distinguished share in the great work of evangelizing the nations; therefore,

Resolved, 1. That this General Assembly proceed to appoint an Executive Committee with its proper officers, to carry on this work, and that the character and functions of this Committee be comprised in the following articles as its constitution, viz:

Art. I. This Committee shall be known as the Executive Committee of Foreign Missions of the Presbyterian Church in the Confederate States of America. It shall consist of a Secretary, who shall be styled the Secretary of Foreign Missions and who shall be the Committee's organ of communication with the Assembly and with all portions of the work entrusted to this Committee, a Treasurer and nine other members, three of whom at least shall be Ruling Elders or Deacons, or private members of the Church, all appointed annually by the General Assembly, and shall be directly amenable to it for the faithful and efficient discharge of the duties entrusted to its care. Vacancies occurring *ad interim*, it shall fill, if necessary.

Art. II. It shall meet once a month, or oftener if necessary, at the call of the Chairman or Secretary; five members may constitute a quorum for the transaction of business. It may enact Bye-Laws for its government, the same being subject to the revisal and approval of the General Assembly.

Art. III. It shall be the duty of the Executive Committee to take direction and control of the Foreign Missionary work, subject to such instructions as may be given by the General Assembly from time to time; to appoint missionaries and assistant missionaries; to designate their fields of labor, and provide for their support; to receive the reports of the Secretary and Treasurer, and to give such directions in relation to their respective duties as may seem necessary; to authorise appropriations and expenditures of money including the salaries of officers, to communicate to the Churches from time to time such information about the Missionary work as may seem important to be known, and to lay before the General Assembly from year to year, a full report of the whole work, and of their receipts and expenditures, together with their books of minutes for examination.

Resolved, 2. That this Committee shall be located at *Columbia*, S. C.

PART 2.

In regard to the report and minutes of the Provisional Committee referred to them, the Committee offer as their Report the following resolutions, viz:

1. *Resolved*, That 3,000 copies of this report be printed under the direction of the Executive Committee, and we earnestly recommend that it be read to all our congregations on some suitable occasion, that all our people may learn directly its important facts and the work to which the Master calls them; and that the minutes be committed to the Executive Committee to be appointed, and entered on their book of records as an introduction to their own minutes.

2. That the Assembly accepts with joyful gratitude to God, the care of these missions among our Southwestern Indian tribes, the Choctaws, Chickasaws, Creeks, Seminoles and Cherokees, thus thrown upon them by His Providence; missions whose whole history has been signalized by a degree of success attending few other modern missions—to a people comprising near 70,000 souls to whom we are bound by obligations of special tenderness and strength and whose spiritual interests must ever be dear to the Christians of this land; a people destined, ere long, to share with us the full enjoyment of the social and political blessings for which we are now struggling. And the Assembly assures those people and the beloved missionaries that have so long and successfully labored among them, of our fixed purpose under God to sustain and carry forward the blessed work whose foundations have been so nobly and so deeply laid. We, therefore, decidedly approve o the recommendation of this report that six new missionaries be sent to this field

speedily, two of them to commence a new mission among the Cherokees, and that a few small boarding schools be established with the special design of raising up a native agency.

3. That in the striking fact, that the same upheaving and overturning that have called us into existence as a distinct organization and shut us out from present access to the distant nations, has also laid thus upon our hearts and hands these interesting missions with their fifteen stations, their twelve ordained ministers and sixteen hundred communicants, so that at the very moment of commencing our separate existence, we find them forming in fact an organic part of our body; and also in the gratifying promptitude with which our church has advanced to their support—the Assembly recognises most gratefully the clear foreshadowing of the divine purpose to make our beloved church an eminently missionary church, and a heart-stirring call upon all her people to engage in this blessed work with new zeal and self-denial.

4. The Assembly further rejoices to know that there are a few of the sons of our southern Zion who are laboring in distant lands, and approves heartily of the action of the committee in forwarding funds for the support of the missions in which they are engaged, trusting that the committee to be appointed will as soon as possible ascertain the facts on the subject necessary to their future guidance: and takes this occasion hence to direct the longing eyes of the whole church to those broad fields where Satan reigns almost undisturbed—to India, Siam, China, Japan and especially to Africa and South America, which have peculiar claims upon us, as fields where we are soon to be called to win glorious victories for our King, if we prove faithful, and solemnly charges them that now, while in the convulsions that are shaking the earth we hear the tread of His coming footsteps to take the kingdom bought with His blood, they should be preparing to meet Him with their whole hearts and their largest offerings. We would further remind them in this connection that the $20,000 required in this report for the Indian missions is by no means all that the exigencies of the cause even during the coming year will probably demand.

5. Finally, the General Assembly desires distinctly and deliberately to inscribe on our church's banner as she now first unfurls it to the world, in immediate connection with the Headship of her Lord, His last command: "Go ye into all the world and preach the gospel to every creature;" regarding this as the great end of her organization, and obedience to it as the indispensable condition of her Lord's promised presence, and as one great comprehensive object a proper conception of whose vast magnitude and grandeur is the only thing which in connection with the the love of Christ can ever sufficiently arouse her energies and develope her resources, so as to cause her to carry on with the vigor and efficiency which true fealty to her Lord demands, those other agencies necessary to her internal growth and home prosperity. The claims of this cause ought therefore to be kept constantly before the minds of our people and pressed upon their consciences,—and every minister owes it to his people and to a perishing world to give such instruction on this subject as he is able; and to this end the monthly concert ought to be devoutly observed by every church on the first Sabbath of each month for the purpose of missionary instruction as well as prayer, and it would be well to accompany their prayers with their offerings. To the same end the Assembly earnestly enjoins upon all our ministers and ruling elders and deacons and Sabbath school teachers, and especially upon parents, particular attention to our precious youth in training them to feel a deep interest in this work, and not only to form habits of systematic benevolence, but to feel and respond to the claims of Jesus upon them for personal service in the field. And should a Sabbath school paper be established, they recommend that at least one page be exclusively devoted to this subject.

The committee on leave of absence reported that they had granted leave to Dr. J. H. Dickson, W. L. Mitchell, and Frederick Johnson, after to-day.

Judge Shepherd, from the committee on Charters, presented a Report which was accepted, and, on motion of W. F. C. Gregory, was placed on the docket and made the second order of the day for to-morrow.

On motion of David Hadden the special order was postponed for fifteen minutes in order to hear a report from the committee on Finance. This committee offered the following resolution, which was adopted :

Resolved, That the Assembly request the delegates from each of the Presbyteries represented on this floor to pay over to the Stated Clerk of the Assembly the sum of fifty cents for each minister in said Presbytery, for the purpose of constituting a contingent fund.

On motion of Dr. Thornwell, time was granted to the Standing Committee on Education to perfect their report, the consideration of which was the special order for this hour.

On motion of Dr. Pryor, the second order of the day for Monday last, to wit : the selection of a time and place for the meeting of the next General Assembly, was taken up, whereupon Judge Shepherd nominated the first Wednesday in December, 1862; Dr. McFarland nominated the first Thursday in May, 1863; Rev. J. H. Gillespie nominated the third Thursday in May, 1862 : J. A. Smylie nominated the first Saturday in May, 1863 ; C. Phillips nominated the first Friday in May, 1863 ; and Dr. Thornwell nominated the first Thursday in May, 1862. This last nomination was unanimously agreed to, and the Assembly accordingly

Resolved, That another Assembly, constituted like this, should meet on *the first Thursday in May*, 1862, *at* 11 *A. M.*

Nominations were now in order for the place of meeting. The first Presbyterian Church in Memphis was nominated by Rev. J. H. Gillespie ; the first Church in Nashville was nominated by Rev. J. F. Ford; the second Church in Richmond was nominated by Dr. McFarland ; the Presbyterian Church in Montgomery was nominated by Dr. J. L. Wilson ; the first Church in New Orleans was nominated by W. C. Black.

Before the vote was taken, the hour of adjournment arrived, when, on motion of Dr. White, the Assembly adjourned to meet at the Lecture Room this evening at 7 o'clock. Closed with prayer by Dr. Bailey.

WEDNESDAY, 7 o'clock, P. M.

The Assembly met and was opened with prayer by Rev. G. W. Boggs.

Dr. McFarland, from the committee on Bills and Overtures reported Overture No. 6, which was placed on the docket ; and Overture No. 7, which, on motion of Dr. Chapman, was made the first order for to-morrow evening at 7 o'clock ; and Overture No. 4, with the report that the committee deem it inexpedient at this time for the Assembly to take any action on the subject. The Assembly rejected the recommendation of the committee, and, on motion of Dr. Pryor, adopted the Overture which is as follows :

The Assembly approves of that clause in the Constitution of the Confederate States which forbids the Congress to enact any law respecting a religious establishment, and understands that prohibition equally to restrain the Executive from establishing in the public service, in any manner or on any plea whatever, one branch of the church in preference to another.

The committee on Bills and Overtures also reported Overture No. 5, with their recommendation, as follows :

Resolved, That the Committee on Bills and Overtures be instructed to consider the propriety of this Assembly memorializing Congress on the subject of the appointment of Chaplains.

The committee recommend the appointment of a committee to prepare a respectful memorial to Congress, urging the importance of suitable persons, as

Chaplains in the army; and, in order to secure the greatest benefit possible from their services, that they be allowed a sufficient salary for their support, and a rank that shall command respect.

After discussion, it was on motion of W. T. Richardson, decided to lay the whole subject on the table.

On Motion of Dr. Joseph R. Wilson, the Assembly adjourned to meet to-morrow morning at 9½ o'clock. Closed with prayer by Dr. John S. Wilson

---

THURSDAY MORNING, December 12, 9½ o'clock.

The Assembly met and spent the first half hour in devotional exercises.

The minutes of yesterday were read and approved.

Dr. John S. Wilson, from the committee on leave of absence reported that they had granted leave to Joseph A. Brooks.

Dr. Chapman, from the committee on Records of the Synod of Arkansas recommend that they be approved to page 149—Adopted. Dr. Bocock from the committee on Records of Synod of Mississippi recommended that they be approved as far as written—Adopted. W. D. Moore from the committee on Records of Synod of Georgia reported that they be approved—Adopted. The committee upon the records of the Synods of Texas, North Carolina, Virginia and South Carolina were discharged upon their reporting no minutes from those bodies. Dr. White reported upon the minutes of the Synod of Memphis, approving as far as written—Adopted. J. E. DuBose reported upon the minutes of the Synod of Nashville, with exceptions, which report was adopted.

W. P. Webb offered the following resolutions, which were adopted—

Resolved, That the Address to the Churches of Jesus Christ throughout the world, reported and read by the Rev. Dr. Thornwell, Chairman of the Special Committee appointed for that purpose, be received, and is hereby adopted by this Assembly.

Resolved, That three thousand copies of this Address be printed, under the direction of the Stated Clerk, for the use of the Assembly.

Resolved, That the original Address be filed in the Archives of the Assembly, and that a paper be attached thereto, to be signed by the Moderator and members of this Assembly.

On motion of J. A. Smylie, the unfinished business of yesterday was taken up, namely, the choice of a place for the meeting of the next General Assembly. Richmond, Nashville, and New Orleans, were withdrawn from the list of nominations; whereupon the vote was taken to decide between Montgomery and Memphis. *Memphis* having received a large majority of the votes, it was decided that the next Assembly shall meet in the first Presbyterian Church in that city.

The special order of the day, viz: The Report of the Standing Committee on Publication, was called by the Moderator, when Dr. Lyon, chairman of said committee, read the report, which, on motion of Peyton Harrison, was accepted.

On motion of R. McInnis, the parts of the Report were considered seriatim.

The second article in the second part of the Report was, on motion of Dr. Thornwell, placed upon the docket.

The third resolution in this branch of the Report was, on motion of R. McInnis, laid on the table to await action on the Report of the Committee on Charters.

On motion of Dr. Thornwell, the Assembly ordered that the Chairmen of the Standing Committees on Foreign and Domestic Missions, Education, Publication, Church Extension, and Systematic Benevolence, constitute a committee to prepare and report to the Assembly a scheme for regulating the mode of conducting the election of the Executive Committees.

On motion of Dr. White, the second order of the day, to-wit, the consideration of the report on Charters, was suspended, in order to take up the Report on Domestic Missions. Dr. C. C. Jones, from the Standing Committee on this subject, presented the Report, which was accepted; and, as subsequently amended, is as follows—

Report of the Standing Committee on Domestic Missions.

In view of the numerous vacant churches in our land, and of the wide-spread destitutions of our country, the committee recommend the adoption of the following resolutions—

I. That the General Assembly appoint an Executive Committee for the conduct of its Domestic Missions; that this Committee shall be known as "The Committee of Domestic Missions of the Presbyterian Church in the Confederate States of America," and consist of a Secretary, who shall be styled "The Secretary of Domestic Missions," who shall be the committee's organ of communication with the Assembly, and with all portions of the work entrusted to this committee; a Treasurer, and nine other members, three of whom at least shall be Ruling Elders, or Deacons, or private members of the Church; all appointed annually by the General Assembly, and shall be directly amenable to it for the faithful and efficient discharge of the duties entrusted to its care; and the committee be empowered to fill all vacancies that may occur between the meetings of Assembly.

II. That the Committee meet once a month, or oftener if necessary, at the call of the Chairman or Secretary; five members constitute a quorum for the transaction of business; and the Committee enact By-Laws for its government, the same being subject to the reversal or approval of the General Assembly.

III. It shall be the duty of the Executive Committee, to take the direction and control of the Domestic Missionary work, subject to such instructions as may be given by the General Assembly from time to time; to appoint Missionaries and Evangelists to fields of labor, and to provide for their support, and to aid feeble churches, and to do whatever else may be necessary for the advancement of the Domestic Missionary work; and that in discharge of its duties, the committee act in concert and harmony with the Presbyteries and Churches; that the committee authorize all appropriations and expenditures of money, including the salaries of officers; and lay before the Assembly a full report of the whole work, and of their receipts and expenditures, together with their books of minutes for examination.

IV. That the great field of Missionary operations among our Colored population falls more immediately under the care of the Committee on Domestic Missions; and that Committee be urged to give it serious and constant attention, and the Presbyteries to co-operate with the Committee in securing Pastors and Missionaries for this field.

V. That the location of the Committee be in New-Orleans.

The Standing Committee on Domestic Missions also respectfully submit the following resolutions, on the report of the Southwestern Committee—

1. The General Assembly expresses its gratitude to the Great Head of the Church for the success which has attended the labors of the Committee in New Orleans in the field assigned it, apparent in the number of Missionaries employed, and the amount of funds contributed; the number of Missionaries employed for longer or shorter periods in 1860 to February 1861, being seventy-two, thirty-eight of whom remained in commission at the end of the year; and the amount of funds received $25,116 85. And since the breaking out of the war, for eight months the number of Missionaries, thirty-eight, was not diminished, and the funds have been sufficient to meet all expenses, leaving a balance in the Treasury on the 1st of November, 1861, of $2,885 47.

2. The Assembly cordially approves the action of the Committee in conducting their operations for the past eight months, without reference to the Board of Missions at Philadelphia, thereby continuing our Missionaries in the field without embarrassment, and also do cordially commend the zeal and fidelity with which they have discharged the trusts assumed by them.

3. That the Assembly accepts the trusts surrendered to it by the Committee, and requests the Committee to turn over to the Assembly's Committee on Domestic Missions, all its books, papers, accounts and funds, and missionaries, so soon as that Committee shall be appointed and located by the Assembly, and the said transfer and receipt for the same to be formally entered upon the minutes of the Assembly's Committee.

Information having been received of an extensive conflagration in the city of Charleston, on motion of Dr. Pryor, the Assembly resolved to remember the afflictions of that city in the closing prayer.

On motion, the Assembly adjourned to meet at 7 o'clock to-night, and was closed with prayer by Dr. Pryor.

THURSDAY, 7 o'clock, P. M.

The Assembly met and was opened with prayer by Rev. T. R. Welch.

Pursuant to a previous order, the Assembly proceeded to consider Overture No. 7, to-wit, a memorial to the Congress of the Confederate States, for the incorporation of an article in the Constitution, distinctly recognizing the Christian religion

Dr. Thornwell asked and obtained leave to withdraw the Overture.

On motion of Dr. Thornwell, Judge Shepherd was added to the committee on the Revision of the Form of Government and Book of Discipline.

Dr. McMullen, from the committee to report upon the best means of securing a closer union with other churches having a like faith and order with this General Assembly, presented a report, which was accepted, and on motion of Dr. McFarland placed on the docket.

On motion of Dr. Thornwell, the Report of the Standing Committee on Domestic Missions was again taken up and discussed. The Assembly resumed the consideration of Article 4th in the report; whereupon Dr. Thornwell moved that it be stricken out, which motion was lost. This article reads as follows:

"That Presbyteries be enjoined to raise funds, in the manner most approved by them, for the support of Domestic Missions; and be recommended, in conducting the work within their own bounds, to employ the agency of the Assembly's Committee for that purpose."

On motion of Dr. Thornwell, the Assembly adjourned to meet on to-morrow morning at 9½ o'clock.

Closed with prayer.

FRIDAY MORNING, December 13, 9½ o'clock.

The Assembly met, and spent the first half hour in devotional exercises. The minutes of yesterday were read, amended and approved.

The committee on leave of absence, through their chairman, Dr. John S. Wilson, reported that they have granted leave to Dr. C. C. Jones, Dr. R. H. Morrison, Rev. H. McLean and Rev. F. K. Nash.

On motion of L. B. Thornton, the special order of the day was suspended, to enable him to introduce the following resolution, which was referred to the committee on Finance:

Resolved, That each member of this General Assembly will contribute $1.62½ to be placed in the hands of the Stated Clerk, to pay for the printing of the "Address to all the Churches throughout the earth," and that each Commissioner be furnished with twenty-five copies of said Address, and the remaining copies be left with the Stated Clerk to distribute to the various Churches throughout the world.

On motion of Dr. Ramsay, the special order was again suspended to allow the mover to offer the following report, which was adopted:

The committee appointed to report a Standing Rule of the General Assembly for the annual election of the members and officers of its Executive Committees, would respectfully submit the following, viz:

1. The Assembly's Standing Committees shall, on making their respective reports, present nominations for the members and officers of their respective Executive Committees for the ensuing year.

2. The presentation of these respective nominations shall not preclude any additional nominations which any member of the Assembly may choose to make.

3. The election of said Committees shall not take place until at least one day after the nominations are made.

4. In all cases a majority of the votes of the Assembly shall be necessary to an election.

On motion of Dr. Lacy, the special order was a third time suspended, to enable him to offer the report of the Standing Committee on Education, which, as finally adopted, is as follows—

Report of the Standing Committee on Education.

When our Lord Jesus Christ ascended on high—having obtained gifts for men—he gave "pastors and teachers for the perfecting of the saints, for the work of the Ministry, for the edifying of the body of Christ. The gift of faithful pastors and teachers is His Divine prerogative, and an act of His power and grace. We repudiate the idea and the practice of "bringing up our sons *for* the Church," irrespective of spiritual and intellectual qualifications. We wait till God has converted the soul, and moved the heart to the work. We depend entirely upon the Spirit's working in the hearts of men for Ministers. Surely this not only teaches us the duty of prayer in reference to this subject, but makes it obligatory upon us

We have only to dwell upon the magnitude, the richness, and the necessity of the blessing—the chiefest among the ascension gifts of our Saviour—to see and to realize its unspeakable importance. The Churches are to be supplied with a faithful, learned and efficient ministry, and the world is to be converted principally by preaching, and by preaching adapted to accomplish the mighty result. We do not under-estimate the power of the press and the advantages of a secular education; but these will never supercede nor surpass the influence of the pulpit. The ministry of the Word will ever remain God's chief instrument for working out his plans and purposes of grace towards our ruined world. Every thing is standing still, or only moving slowly onward, for want of an adequate number of properly qualified preachers of the Gospel.

How shall they be furnished? We answer: It is the prerogative of God to call; it is the duty of the Church to train; hence, the Church, from its origin, has, by divine appointment, been an Educational Institute. This is, and ever has been, one of the marked features of her character. Hence, the principle of aiding indigent students in their course of studies, dates back to the origin of Presbyterianism in this country, and was contemperaneous with the policy of sending Missionaries to the destitute settlements. In answer to the prayers of God's people, the Holy Spirit whispers to the hearts of young men, "Whom shall I send, and who will go for us?" and one and another answers, "Here am I, send me" But these youth are not yet qualified for the great work of the Gospel ministry. They themselves must first be taught, in order that they may be able to teach others also. They profess their readiness to give themselves up to the work of preparation; but in the mean time, they must be aided—many of them at least—by the gifts of the pious and benevolent members of the Church.

To organize an Agency for the Church, which shall receive the contributions of its members, and apply them under her direction, the Standing Committee on Education recommend to the General Assembly the following resolutions—

Resolved, 1. That this General Assembly solemnly re-affirms the deliverances made in its former connection, concerning the responsibility that rests on the Church to secure and maintain for itself a pious, gifted and learned ministry.

Resolved, 2. That this General Assembly do appoint an Executive Committee to aid candidates for the Gospel Ministry, who may need assistance, and to possess the following organization, viz:

ARTICLE I. The title of this Committee shall be, The Executive Committee on Education of the General Assembly of the Presbyterian Church in the Confederate States of America.

ART. II. This Committee shall be elected annually, by the General Assembly, and shall consist of eleven members, all of whom shall be communicants in the Presbyterian Church; viz: of nine members, three at least of whom shall be Ruling Elders, Deacons, or private members of the Presbyterian Church; a Treasurer, and a Secretary, who shall be styled, "The Secretary of Education." The Secretary shall be the organ of communication between the General Assembly and the Executive Committee.

ART. III. The Secretary and the Treasurer shall be elected annually by the General Assembly; but their salaries and their duties shall be determined by the Committee. Any vacancies *ad interim* in the Committee may be filled by the rest of the Committee.

ART. IV. This Committee shall meet at the call of its Chairman or Secretary, and when convened, five members shall be a *quorum* for the transaction of business. It shall keep a record of all its proceedings, which, together with the Report from the Treasurer, concerning its financial condition, and one from its Secretary, concerning its Educational operations, shall be laid before the General Assembly annually.

ART. V. It shall be the duty of this Committee to dispense aid, in prosecuting their education, to such candidates for the Gospel Ministry as may be recommended to them by the Presbyteries. It shall hold and disburse all funds put into its hands for this purpose. It shall also have a general oversight of the diligence and deportment of those who are aided by it.

ART. VI. The Committee shall prepare a set of rules for the prosecution of its peculiar work, which shall be submitted to the next General Assembly for approval or correction. All changes in these rules must be sanctioned by the General Assembly.

ART. VII. This Committee shall be located in Memphis, Tennessee.

Resolved, 3. That this General Assembly enjoins on all the officers of the Church, and upon all the members thereof, the duty of seeking and aiding—when aid is needed—such pious youth of suitable talents as will devote themselves to the high, holy and indispensable work of the Gospel Ministry.

Resolved, 4. That this General Assembly designates the first Wednesday in December to be observed annually as a day of special prayer for the youth of our country; that the Almighty Grace of our God may sanctify them in their homes, their Schools, their Colleges, and their Seminaries, to the great work of preaching the Gospel to every creature—and that the Churches take up a collection on that day for this purpose.

On motion of Rev. Peyton Harrison, a committee was appointed to collect a contribution from the members of this Assembly, for the relief of the citizens of Charleston, now suffering by reason of the conflagration yet raging in that city.

Rev. Peyton Harrison, Rev. J. F. Ford, and W. F. C. Gregory, were appointed on this committee, with instructions to enclose the amount of money they should collect, in a suitable letter of sympathy, to the Mayor of Charleston.

A communication was received from J. N. Ells, Esq., Editor of the "Field & Fireside," tendering one hundred and twenty copies of that paper for the use of

the Assembly. The Stated Clerk was, on motion, charged with the duty of communicating the thanks of this body to Mr. Ells for his donation.

On motion of Thomas C. Perrin. the order of the day was suspended, for the purpose of receiving a report from the Committee on Finance; which was adopted, and is as follows—

The Committee on Finance beg leave to report as follows:

No direct proposition has been submitted to the committee, and their duties are no where distinctly defined, so that they have been left to their own judgment as to what they should do.

It is believed that their duties will be discharged when they report the approximate amount of funds that will be needed, and suggest the mode and manner of raising these funds. With this view, they suggest that the Assembly will need funds for its own contingent expenses; for the salaries of its clerks; for its Commissioners to corresponding bodies, and for publishing its minutes—to which may also be added a Commissioners fund out of which should be paid the mileage and expenses of Commissioners to the General Assembly from Presbyteries that are not able to bear this expense. The sale of the minutes will probably yield more than the expenses of publication. This may be a source of small income to the Church, but it is believed that the wants of the Assembly, over and above the amount thus realized, will amount to at least five hundred dollars, so that some mode of taxation must be resorted to in order to raise the amount. The Presbyteries composing this Assembly are in duty bound to provide these expenses. They must contribute of their substance to raise the money needed, and send it up to the Assembly at its annual meetings. If the larger Presbyteries, those entitled to double representation in the Assembly, will contribute twenty dollars each, and the other Presbyteries from five to fifteen dollars, according to their ability, a sum sufficient for the economical wants of the Assembly would be raised. The sums, as above specified to be assessed upon the Presbyteries, it is believed can be borne by them without oppressing any; and it is recommended that it be so arranged.

On motion of Rev. S. D. Stuart, the subject of the assessment of the Presbyteries for the purpose of raising a contingent fund, was referred to the Committee on Finance.

On motion of Rev. R. McInnis, it was made the special order for to-morrow at 12 o'clock, to receive the nominations for the Executive Committees of the Assembly.

The special order for this day was called for, to-wit: the report of the Standing Committee on Church Extension. Said report was presented by Dr. Bailey, which was discussed, amended, and its further discussion postponed.

On motion of Judge Shepherd, the Assembly directed that the affixing of their signatures on the part of the members to the "Address to the Churches of Jesus Christ throughout the earth," should take place in connection with the regular calling of the roll to-morrow morning.

The hour of adjournment having arrived, the Assembly adjourned to meet to-morrow morning at 9½ o'clock.

Closed with prayer by Dr. Kingsbury.

SATURDAY MORNING, December 14, 9½ o'clock.

The Assembly met and spent the first half hour in devotional exercises.

The roll was called and the signatures of the members affixed to the "Address to the Churches."

Rev. Peyton Harrison reported to the Assembly that the committee to collect money for the relief of the Charleston sufferers had performed that duty; that they had collected from the Commissioners the sum of $231.65, and forwarded the same to the Mayor of Charleston, in a suitable letter.

Dr. Pryor, from the Committee on Foreign Correspondence, presented their report, which was adopted, and is as follows:

The Committee on Foreign Correspondence recommend to the Assembly the appointment of the following named delegates: To the *Associate Reformed Synod of the South*, Rev. David Wills, principal, and Rev. Dr. McNeill Turner, alternate; to the *United Synod of the Presbyterian Church*, Rev. G. D. Armstrong, D.D., principal, and Rev. James A. Lyon, D.D., alternate; to the *General Assembly of the Cumberland Presbyterians*, Rev. R. B. McMullen, D.D., principal, and Rev. John Hunter, alternate; to the *Convention of Independent Presbyterians*, Rev. William Banks, principal, and Rev. A. A. James, alternate; to the *German Reformed Synod of the South*, Rev. Dr. R. H. Morrison, principal, and Rev. D. A. Penick, alternate.

The Committee on Finance, through T. C. Perrin, presented a report, which was accepted, and, on motion of Mr. Perrin, laid on the table.

The special order of the day, to-wit, the reception and consideration of the report of the Standing Committee on Systematic Benevolence, was called for, when Dr. Adger, Chairman of said committee, presented the following Report, which, on motion of Judge Shepherd, was adopted and ordered to be published as a Tract for distribution among the Churches under our care:

Report of the Committee on Systematic Benevolence.

The Presbyterian Church in the Confederate States is called, in the Providence of God, to a great work, and the liberality of her people will be tasked to meet the demands of that work. She must educate her own Ministry, and this will call for a large and generous support of Colleges and Theological Seminaries. She must supply her people with the printed word in the different forms of it, to which we have all been accustomed—of the Bible, the Tract, and the religious volume. She must fill up her territory with the dispensation in full of the Christian doctrine and discipline and sacraments, planting Churches of her faith and order throughout the limits of all her Presbyteries. She must extend her influence also upon all her frontiers, and send forth her testimony upon every advancing wave of emigration, as civilization rolls along from her bosom to the West and the South. A vast empire lies stretched out for our Church thus to occupy in the Master's name. The boundless fields of New Mexico and Arizona, and immense territories in Texas, Arkansas and elsewhere in the South-West, invite us to come and plant amongst them Christianity as it is understood by the Presbyterian Church.

All these plans and efforts will be expensive. But the whole is not yet told. In addition to all these grand undertakings at home and on this continent, we must prepare to bear our part in the work of the foreign propagation of the faith. The South-Western Indians look to this Church for a continued supply of the means of grace. Mexico, South America and Africa, all have peculiar claims upon our Christian zeal. And we have our part to do also for China and India. Thus, there is committed to us of our Lord, an unspeakably vast and important work, and not only men but money, and that in large sums, will be demanded for its execution. There must be such *giving* by all our people as has never been known amongst us before. It is not the gifts of some portions of the Church—it is not the liberality of certain classes of our people, that will suffice to meet the demands now to be made upon the body we represent, but all of us must come forward and do our part, and all of us must do our utmost. Experience shews plainly that the Church never is sustained in her great charitable operations by the large bounty of a few men, so much as by the aggregated mites of innumerable poor disciples. And in the career which now seems to be opening before us, it appears to this Assembly that the rich of their abundance and the poor of their poverty, all the

Presbyterians of the Confederate States will be required to assume their share of the immense undertakings which the Master now binds upon the heart and conscience of this Church.

It is then a question of great interest, how shall we attain to this so desirable a consummation? How shall the whole body of our people be induced to come up as one man to this needful exercise of the grace of giving? The problem to be solved is, how can we call forth the gifts and offerings of the hundreds of thousands of our people, both the poor and the rich? How shall we combine the charities of all this multitude? In what way shall we get all these drops of mercy into one stream with many branches flowing out into every direction, refreshing and fertilising as far as they reach? This Assembly has nothing new to propose, either in the way of plans or of agents. Its sole reliance is upon what is as old as Apostles and Prophets. It must resort to the written Word of God for all its armor and all its machinery. Repairing then to the Scriptures for a testimony upon this subject, we find a doctrine that is divine, and that in the Spirit's hand must have divine power. What doctrine then does God's word reveal to us on the subject of giving?

The Apostle Paul describes the Churches of Macedonia as giving with great liberality in the midst of deep poverty, and he says this was the effect of the grace of God. He exhorts the Corinthians to abound in this grace of giving, as well as in faith, in utterance, in knowledge and in all diligence. He encourages them to giving not grudgingly, by declaring that God loves a cheerful giver, and by the promise "He that soweth bountifully shall reap also bountifully." He grounds his appeal upon the grace of our Lord Jesus Christ, who, though he was rich, yet for our sakes became poor, that we through his poverty might become rich. He gives thanks to God for His unspeakable gift when he calls to his own mind and theirs, the exceeding grace of God in them. Giving is thus a fruit of the grace of God, and an evidence of the grace of God, and also a means of the grace of God, for that God who loves a cheerful giver is able (says the Apostle) to make all grace abound towards you, that ye always having a sufficiency in all things may abound to every good work, being enriched in every thing to all bountifulness, which causeth through us thanksgiving to God—yea many thanksgivings unto God on account of you and many prayers also to God for you. And herein (says the Apostle) I give my advice. This is expedient for you. Perform the doing of it. For if there be first a willing mind, it is accepted according to that a man hath and not according to what he hath not." See II. Cor. viii, ix.

In the first epistle to the Corinthians, the Apostle's language is yet more express, "Now concerning the collection for the saints, as I have given order to the Churches of Galatia, even so do ye. Upon the first day of the week let every one of you lay by him in store as God hath prospered him, that there be no gatherings when I come." Here was a call for the Christians of Corinth to realize the communion of saints in the collection for their poor brethren at Jerusalem. And the inspired Apostle ordains that every man upon a fixed day and according to a certain fixed proportion, should lay by him money in store for the Lord.

But besides the doctrine that liberality in giving is a fruit and an evidence and a means of grace, and that Christians ought to be systematic and regular in their giving, the Scriptures still further teach that offerings of our substance to the Lord is one mode of acceptable worship. Such offerings in various forms were prescribed as religious worship to the Old Testament Church. The prophet Malachi charges Israel with keeping not God's ordinances in this respect, but going from them and with robbing God of the tithes and offerings which He had prescribed as an expression of the homage and worship due to Him. Then after denouncing upon them His curse for withholding this worship which belonged to Him, God says to them in Malachi, "Bring ye all the tithes into the store house, that there may be meat in my house, and prove me now herewith, saith the Lord of Hosts, if I will not open you the windows of Heaven and pour you out a blessing that there shall not be room enough to receive it." So also in the days of the New Testament Church an Angel of God tells Cornelius that his prayers and his alms were come up for a memorial before God. The Apostle Paul tells the Corinthians that God loves a cheerful giver; that if a man gives according to what he hath it is accepted of God; and also that by the experiment of their ministration to the poor

saints, they were making a profession of their subjection to the gospel of Christ. In other words, their communion with the members of Christ's body in the relief of their wants, was regarded by the Head as an expression of their fealty to Him. Even as He shall say himself at the last day, that whatsoever is done for the least of His disciples is done to Him.

Now, if the hundreds of thousands of our Israel are ever to be united together in the pecuniary support of the various undertakings to which our Church has been called of her Lord, it can only be by means of this doctrine of His word. Nothing but His own voice will ever be able to reach the whole body of His people. To affect all this multitude as by one impulse and then to keep them under its continued influence—to inspire them all with a zeal for Foreign and Domestic Missions and for the Education of the Ministry, and the diffusion of the printed word, and then to keep them all instinct with this zeal, ever alive to its demands, so that they shall all regularly contribute in a fixed proportion towards these unselfish objects—this is something far above and far beyond the power of any human machinery; this is more than can be accomplished by any expedients of ours; this requires, indeed, the operation of a Divine doctrine, set home on the heart of the Church by the Divine Spirit.

Here, then, we behold the wisdom and the mercy which our Master has displayed in His institution of the Ministry. He gives pastors and teachers for the perfecting of the saints—for the edifying of the body of Chirst. He appoints Ministers and Ruling Elders and Deacons, to convey His truth in every form of it, whether the most public or the most private, to each and every individual of His people. He publishes His will on the subject of our worshipping Him with offerings of our substance and then He ordains that that will of His shall be made known through these different office-bearers in His house to every one of the sacramental host. Every one of them is to be taught that the Master expects from him individually this kind of homage, and requires it to be done systematically, upon principle, at fixed times and according to a fixed rule. Every one of them is to have an opportunity afforded him at regular seasons to present his tithes and offerings to the Lord. The feeblest little congregation of God's people, who can contribute hardly anything, even for the support of the ministry amongst themselves, must not be deprived of the opportunity of regularly contributing what they can, in aid of those still more destitute. They may have, perhaps, no Minister to take the lead in this matter, but in that case their Ruling Elders must see to it, that in their weak and feeble state that little Church be not deprived of the use of this means of grace, and the opportunity of this kind of worship. And so also the poorest widow in all our bounds, must be allowed to cast into the treasury of the Lord her two mites. To compel or even to persuade her thus to cast in all her living, is not our business. But her privilege must not be denied her. The luxury of worshipping the adorable Master with our substance—the luxury of attesting to Him our fealty by denying ourselves for His dear sake—the luxury of giving something to Him who gave Himself for us, this, *this* is the right and the privilege of every one of Christ's people, and must be accorded at appointed seasons to every one of them.

If these views be scriptural and true, it follows that one great part of the ministerial work is to teach our people about giving systematically, and train them in the actual practice of this grace. There is great neglect amongst us on this subject. Many a Minister would seem to be afraid to talk to his people plainly and honestly and earnestly on this subject. In many of our pulpits the subjects of Foreign Missions, of Domestic Missions, of the Education of Ministers, of the publication of the printed word, are hardly ever mentioned. In many, very many of our Churches, there is no plan whatever for systematic giving. In many cases the Minister who urges upon his session the necessity of systematic liberality by the Church committed to their joint care, is met with objections and difficulties which discourage and sadden his heart. As well expressed by one of themselves now in this body, the Ruling Elders in some cases sit around their earnest-minded Minister like so many blocks of ice, and freeze out his zeal. In many cases, Ministers and Ruling Elders agree upon the worst possible plans for collecting the gifts of the Church. Timid, awkward, inefficient methods are employed, which hinder instead of helping the development of charity. This Assembly solemnly testifies

that to mismanage and neglect systematic and liberal giving is a sin, a double, yes a treble sin—a sin against the Master—a sin against the souls of perishing men, and a sin against the members of Christ, who have a right to adore Him with their substance at regular times. This Assembly calls upon every Minister to preach frequently upon these subjects; and upon every Ruling Elder to expound these matters from house to house to the people; and upon every Deacon to give to each member of the Church continual opportunities of sending in their gifts. The Church needs very plain and very earnest teachings on this subject. Let the doctrine of giving, as it is revealed in the Scriptures and set forth in our Confession of Faith, and Form of Government, and Directory for Worship, be again and again expounded. Let the facts also of the case be set forth. Our Ministers must instruct their congregations about the far off heathen, so that they may know their immense numbers, and their deplorable condition. They must tell them of the destitution that exists all over our own country. They must tell them of the necessity there is of Bibles and Tracts and Preachers, in order that sinners may be converted and the elect people of God gathered unto Him. The Assembly is perfectly satisfied that the Church thus rightly instructed would, by God's grace, arise to her duty. She *will* respond if the appeal is made in the right way. The blame of her backwardness is due, as has been already said, in many cases to the Ministry and the Ruling Elders. Ministers and Ruling Elders are themselves in many cases not acquainted minutely with the facts of the Church's operations. They must need, themselves, to know the particulars, in or to feel a proper interest in these operations. The Assembly testifies to its own members here present, and to all their brethren of the teaching, and the ruling Eldership, that we can no longer neglect our part, and no longer suffer our Churches to neglect their part in these works. A new era is dawning. New responsibilities press upon us. A new career opens before us. Oh! may it be given us to know our opportunity and to embrace it; to know our duty and to set about it.

The Assembly has hitherto referred to the individual Minister and Ruling Elder as he is bound to instruct his people in this duty. But we must also enjoin upon the Courts below their duty as Courts in this respect. It is the duty of every session to see to it, in their official capacity, that the congregation have some regular and systematic opportunity of giving. It is the duty of Presbyteries to require from every Church session a report of their plans and their doings as a Church in this line. And so, also, should every Synod require its Presbyteries to report how many and which of the Churches do, and how many and which of the Churches do not attend to this most necessary Christian duty.

There are many suggestions of a practical kind which might be presented if time permitted. The Assembly would not undertake to point out to every particular Church in what way it shall manage its charitable collections. Different plans must be pursued in different quarters of the Church. Some methods will best suit the Churches in cities and towns, and other methods the Churches in the country. The thing to be desired is, that we all adopt some plan and make some effort. If any Minister and session hitherto neglecting this duty, will but make a beginning upon whatever plan, the experience of a few months or years will best teach them in what way they may improve and perfect it.

One practical suggestion, however, the Assembly will offer, which may be suited to the case of some of our Churches.

We have four main objects of Christian effort—the raising up of Ministers, the publication of the printed word, and the sending of the Ministers with this word to all people, both at home and abroad. Already one of these objects is especially remembered once every month in many of our Churches. At that monthly concert of prayer, on the first Sunday or Monday evening of the month, a collection is now usually taken up. Let there be a collection at the second prayer meeting of the month for the Domestic Missionary Committee, and at the third prayer meeting of the month for the Committee of Education, and at the fourth prayer meeting of the month for the Committee of Publication. This would bring these great objects of the Church's love and zeal directly before the eye and close home to the heart of the Church; and it would also, if generally observed, furnish a very large sum to these Committees. If but one Church member in five of all our Church people should contribute, weekly, only ten cents to each of these Commit-

tees, the aggregate would be immense. It is for the most part the members of the Church who will be found assembled at the weekly Church prayer meeting. It is to them we might most properly make a weekly appeal in behalf of these objects. The Apostle certainly seems to imply in his direction to the Corinthians, and before them to the Galatians respecting collections, that they should be weekly. The plan now recommended has the merit of being literally in accordance with the Apostle's ordinance as thus understood. There might very properly be a reference in the prayers of these three meetings as at the Foreign Missionary concert of prayer, to the object for which the alms is contributed, and thus our prayers and our alms would come up together for a memorial before God. This plan need not interfere with any existing arrangements for collections in the great congregation.

The Assembly proposes this distinctly as a new thing, to be added to the old arrangements. We need large contributions, because we are undertaking great operations in our independent Church character. Let us make this weekly appeal to all our brethren, over and above the other appeals to which they have been accustomed. There is a blessing in it. Let us stretch forth our hands and appropriate that blessing to our new-born Church.

The special order of the day for 12 o'clock, to-wit: to receive nominations for the several Executive Committees of the Assembly, was taken up, and the following nominations were made:

The Standing Committee on Foreign Missions nominated for the Executive Committee of Foreign Missions:

For Secretary—Rev. J. Leighton Wilson, D.D.
" Treasurer—Rev. Prof. James Woodrow.
" Members—Rev. James H. Thornwell, D.D.,
" George Howe, D.D.,
" F. P. Mullaly,
" A. A. Porter,
" John B. Adger, D.D.,
Mr. Henry Muller,
" F. W. McMaster,
" Campbell R. Bryce,
Prof. Charles S. Venables.

William Murdock nominated Dr. E. Nye Hutchinson as a member of this Committee.

The Standing Committee on Domestic Missions nominated, for the Executive Committee of Domestic Missions:

For Secretary—Rev. John Leyburn, D.D.
" Treasurer—Samuel B. Newman.
" Members—Rev. B. M. Palmer, D.D.,
" R. McInnis,
" I. J. Henderson,
" H. M. Smith,
Mr. Wm. C. Black,
" J. A. Maybin,
" F. Stringer,
" A. D. Donovan,
" John D. Henderson.

Judge Forward nominated Rev. J. E. DuBose; Dr. Bailey nominated Rev. Daniel McNair; Dr. Chapman nominated Mr. John T. Hardy, as *members* of this Committee. Prof. Phillips nominated Rev. Dr. E. T. Baird; Dr. Chapman nominated Rev. Dr. J. A. Lyon; and Dr. J. R. Wilson nominated Rev. Dr. William H. Foote, for *Secretary*.

The Standing Committee on Education nominated, for the Executive Committee on Education:

For Secretary—Rev. John H. Gray, D.D.
" Treasurer—J. B. Kirtland.
" Members—Rev. J. O. Stedman, D.D.,
" R. C. Grundy, D.D.,
" P. H. Thompson,
" R. R. Evans,
Hon. J. T. Swayne,
E. H. Porter,
W. S. McRae,
A. J. White,
W. B. Donoho.

Dr. Chapman nominated Rev. Dr. Lacy; Dr. Adger nominated Rev. Dr. John H. Rice; Dr. Pryor nominated Rev. Samuel D. Stuart, for Secretary.

The Standing Committee on Publication, nominated for the Executive Committee of Publication:

For Secretary—Rev. E. T. Baird, D.D.
" Treasurer—Archibald Bolling.
" Members—Rev. T. V. Moore, D.D.,
" M. D. Hoge, D.D.,
" Wm. Brown, D.D.,
" Theodorick Pryor, D.D.,
Wm. F. Taylor,
C. H. Wiley,
W. M. Elliott,
A. G. McIlwaine,
Roger Martin.

Rev. P. Harrison nominated Rev. Dr. Bocock; Dr. Pryor nominated Rev. Dr. Leyburn; Prof. Phillips nominated Rev. Dr. Wm. Brown; Rev. T. W. Richardson nominated Rev. Dr. Foote, for Secretary. Rev. Dr. B. M. Smith and R. R. Howison, were nominated for members.

Dr. McFarland, from the Committee on Bills and Overtures, presented Overtures No. 8, 9 and 10, with the answers affixed. The answer to Overture No. 8 was, on motion of Dr. Thornwell, adopted, as follows:

"When two successive meetings of the General Assembly occur between two successive stated meetings of a Presbytery, can the Commissioners appointed by the Presbytery to serve in the first General Assembly, serve also in the second?"

Answer. The Commissioners appointed members of the General Assembly to meet at a time and place designated, are not authorized to attend another General Assembly, as Commissioners, to meet at a different time and place, unless re-appointed by their Presbytery.

Overture No. 9, with the recommendation of the committee, on motion of Rev. James H. Gillespie, was adopted, and is as follows—

Overture of Rev. E. T. Williams.—The Rev. E. T. Williams, of Ga., hitherto in connection with the Presbytery of Western Africa and the Synod of New York, desirous, while in this country, of assuming some pastoral charge, would be instructed whether any action on the part of this General Assembly is necessary, to release him from his former ecclesiastical connection, and to attach him to such Presbytery and Synod within the bounds of the Confederate States to which, in the Providence of God, he may be called. And should such necessity exist, he further desires, and respectfully requests of this General Assembly that the needed action may be taken by them. E. T. Williams.

Answer. Any Presbytery in our connection to which Mr. Williams may apply, will be warranted to receive him on his furnishing them with satisfactory evidence of his good standing.

Overture No. 10, (from Rev. R. McInnis,) with the recommendation of the committee, was, on motion of Rev. T. R. Welch, adopted, as follows—

"The Assembly is Overtured to appoint a Committee of ———, to revise and prepare for the use of our Church a suitable Hymn Book, and report the same to the next General Assembly."

Answer. It is recommended that a Committee be appointed to revise our Book of Psalms and Hymns, and report to the General Assembly as soon as they can be prepared.

The appointment of the committee, referred to in Overture No. 10, was docketed.

On motion of Dr. Thornwell, the report of the Committee on Charters was taken up. After a discussion, the further consideration of it was postponed until 4 o'clock this afternoon.

On motion of Dr. McFarland, the Assembly adjourned to meet this afternoon at 4 o'clock.

Closed with prayer by Rev. P. H. Dalton.

SATURDAY AFTERNOON, 4 o'clock.

The Assembly met and was opened with prayer.

On motion of Judge Shepherd, it was made the duty of the Committee on Revision, to examine the rules of order adopted by this General Assembly, and submit for the consideration of the next General Assembly any change in said rules which to them may seem necessary.

After full discussion and the adoption of several amendments, the entire Report of the Committee on Charters was, on motion of Dr. Thornwell, adopted, and is as follows:

Report on the Charter.

The select Committee of three, to whom the General Assembly has referred the resolution to obtain a Charter from the States, or Confederacy, by which the right of property may be held in trust for the purposes of the Assembly, having had under consideration the several matters embraced in the reference, respectfully submit the following report:

There is no power in the Confederacy, or the Confederate Congress, to grant a Charter for a purpose like that contemplated by the resolution, inasmuch as it does not relate to any matter connected with the administration of the Government. The Constitution of the Confederate States, which, in its sphere of operation, is the highest law of the land, declares and fixes the jurisdiction of Congress, and settles in a determinate way the bounds and the subjects of its legislation. There is no provision made for a case like this, for which reason an application to Congress would be in vain.

The Committee recommend that application be made to one or more of the Confederate States, to grant a Charter, unlimited as to the time of its duration, and also as to the amount of property which may be held in trust for the General Assembly, with a view to the full development and exercise of its largest usefulness, and for the firm and successful establishing of these agencies, which shall fill up the measure of our systematic benevolence and our Christian duty. In this connection, it is suggested that the General Assembly, at it present session, elect —— Trustees, to receive, hold, employ and dispose of all the estate and property, real, personal and mixed, which from time to time may be acquired by gift, devise, bequest, purchase, or otherwise.

Another question has been discussed before the Committee, so intimately connected with a charter for the incorporation of Trustees of the General Assembly, that the Committee have had it under consideration, and ask leave to submit a report thereupon. Shall the Boards or Committees of the General Assembly be incorporated by some act of legislation separate from that which makes the Trustees

of the Assembly a body politic and corporate, or shall they be united by an act or acts which shall make them one common, undivided incorporation, in law and fact?

The Committee recommend that they be united in one body, however various may be the agencies which the Assembly may employ in the great trust which is committed to the Church on earth. As an abstract question of law, it is not doubted that this may be done, and if it shall be accomplished, we shall not have in the Church Boards or Committees rising up and asserting a power in themselves, independent of and against the General Assembly, but our corporate organization and existence being one entire body, one legal entity, we shall exhibit the appearance of uniformity, sympathy, harmony, and of delightful and refreshing Christian brotherhood.

As the General Assembly will doubtless establish at this time fields or centres of operation for different portions of the work which is now to be inaugurated, it would be well, out of abundant caution, to have the application for our Charter made in all of the States, where one of our Committees or Boards is to be placed.

The suggestion of your Committee in reference to the single act of incorporation is designed to have our corporate title style and rights the same in every State where we may operate, by a statutory declaration from that State which may secure us beyond all question.

To keep our Boards or Committees dependent upon and responsible to the General Assembly—to have an organization broad enough to embrace all our undertakings—to keep them in one family by one family name—to keep them so bound together that the creator may be above the creature, to present the view of the vine and its branches, it occurs to your Committee, would be a happy consummation for our Church.

A bill drawn to secure such a Charter is herewith submitted by your Committee, and if it shall be approved, further steps must be taken to present it early to some Legislature now in session, viz:

A Bill to incorporate the Trustees of the General Assembly of the Presbyterian Church in the Confederate States of America.

SECTION 1. Be it enacted by the of the State of and it is hereby enacted by the authority of the same, That

and their successors duly appointed and chosen in manner as is hereinafter directed, be and they are hereby made, declared and constituted a body politic and corporate in law and in fact, to have continuance forever, by the name, style and title of Trustees of the General Assembly of the Presbyterian Church in the Confederate States of America, and by the name, style and title aforesaid, shall forever hereafter be persons able and capable in law, to take and hold lands, tenements and hereditaments, corporeal and incorporeal; as well as property, personal and mixed, which at any time may be given, granted, bargained, purchased, devised or bequeathed to them or to others for them or for their use, by any means whatever; to aid and enable the said General Assembly of the Presbyterian Church in the Confederate States of America to undertake, establish and carry on the work of Christian Education—of Foreign and Domestic Missions—of the Publication of such books, tracts and papers as are connected with the diffusion of religious literature and learning—and of building up and supporting Churches of their faith and worship, within the Confederate States aforesaid—and all the said lands, tenements and hereditaments, corporeal and incorporeal, and all the said property, personal and mixed, that shall be acquired by the said Trustees and their successors, in manner aforesaid, at any and all times, shall be held, used, laid out and disposed of, for the benefit of the Presbyterian Church in the Confederate States of America, agreeably to the objects, articles and conditions of this Act, and subject to the direction of the General Assembly of said Church.

SECTION 2. And be it further enacted, That the said Trustees and their successors shall have and use a common seal, and alter the same at their pleasure; and by the name, style and title aforesaid, they shall be able and capable to sue and

be sued, plead and be impleaded, before any court or tribunal; and they are hereby authorised and empowered to make all by-laws and ordinances, and to do everything needful for and incident to the support and due government of the said corporation and managing the funds and revenues thereof: Provided, Such by-laws and ordinances shall not be repugnant to the Constitution of the Confederate States, or of this State, or of any direction or resolutions of the said General Assembly.

Section 3. And be it further enacted, That the said corporation shall not at any time consist of more than fifteen persons, of whom eight shall be necessary as a quorum for the transaction of business, and the said Trustees and their successors, as vacancies may occur, by death or otherwise, shall be chosen and appointed by the said General Assembly in manner and time and place, at their pleasure.

Section 4. Be it further enacted, That whenever the General Assembly of the Presbyterian Church in the Confederate States of America shall establish any Committees, Agencies or Boards, for the purposes of Education, Publication, Foreign and Domestic Missions, Church Extension, or any other Committees, Agencies or Boards, connected with the benevolent purposes and operations of the said Assembly, any of the said Committees, Agencies or Boards, shall be held and deemed to be branches of this incorporation; subject always to the review, control and power of the said General Assembly; and whenever any gift, conveyance or transfer of estate in any wise, any devise or bequest shall be made to "the Trustees of the General Assembly of the Presbyterian Church in the Confederate States of America," for either of the Committees, Agencies or Boards of the General Assembly, it shall be good and effectual to transfer the estate, property, or thing, in as full and as perfect a manner as if the said Committee, Agency, or Board, had been especially incorporated with powers to take and to hold the same, and no misnomer or misdescription of the said corporation shall defeat any gift, grant, devise or bequest to the corporation, wherever the intent shall appear sufficiently upon the face of the gift, grant, devise or bequest.

Section 5. The said corporation shall have power to appoint a Treasurer and such other officers as are needed for the execution of this trust—to fix their duties, their compensation, and continuance in office, at their pleasure.

Section 6. The said corporation shall have power to alienate any real estate of which they may be the owners for the trusts aforesaid; and whenever any conveyance is so made, it shall be signed by the President of the corporation, with the seal thereof attached, and attested by a witness.

Section 7. This Act shall be in force from and after its ratification.

On motion of Judge Shepherd, it was made the order of the day for Monday next at 12 o'clock to elect Trustees of the General Assembly; and the committee on Charters was appointed to make nominations therefor.

W. P. Webb, from the committee on the question respecting the legal and equitable claims of this Assembly to property in the Confederate States, presented a report which was adopted, as follows:

The Committee to which was referred the Resolution, "to make such enquiries and suggest such action as may be necessary to secure the rights of the Presbyterian Church in the Confederate States, to all property to which it has a legal or equitable claim," beg leave to make the following Report:

The Committee have not had access to such sources of information, as would enable them to ascertain fully the nature, value and amount of property, to which this Church has a just or equitable claim; nor do they deem it at all necessary that this Assembly should have a detailed statement of any or all such property, in order that they may secure and protect the just rights and interests of the Church.

They would, however, state: they have ascertained that there is a large amount of valuable property both real and personal, within the Confederate States, which was originally donated to the General Assembly of the Presbyterian Church in the United States, or to the several Boards of that Church, all of which now, in the opinion of your Committee, justly and equitably belongs to the Presbyterian Church in the Confederate States of America.

The Committee have also had under consideration the Act of the Confederate Congress, known as the "Sequestration Act," which was referred to in the discussions of the Assembly; but in the discharge of the duty assigned to the Committee, they have not thought it necessary further to consider or discuss the provisions of that Act, which must be remitted to the Judicial Tribunals of the Confederate States, which are charged with its construction and execution.

Since the appointment of this Committee, a Report has been submitted to the Assembly by the Committee on Charters which recommends the appointment by the Assembly of a Board of Trustees, who shall procure an Act of Incorporation, by which the Presbyterian Church in the Confederate States may be authorized to acquire, and hold all the property, to which this Church may now be, or hereafter shall become entitled in any manner

The appointment of such a Board of Trustees, in the opinion of your Committee, supercedes the necessity of any further action on the part of this Assembly—inasmuch as the said Trustees will be the proper persons in law and in fact, to represent, secure and protect all the rights and interests of this Church, to all the property which justly and equitably belongs to it.

Your Committee would therefore respectfully recommend to the Assembly that the said Board of Trustees, when they are duly appointed, and incorporated, be authorized and instructed to take such action, and institute such proceedings as they may think necessary to secure and protect the rights of this Church to any property to which it may have any legal or equitable claim.

The Committee, therefore, recommend the adoption of the following resolution:

Resolved, That the *Trustees*, appointed by this Assembly, be and they are hereby authorized and instructed to take such action, and institute such proceedings as may be necessary to secure and protect the rights of this Church to all property to which it has any just or equitable claim.

On motion of Dr. McFarland the direction to the Stated Clerks of Presbyteries passed on last Saturday, (requesting them to send to the Stated Clerk of the General Assembly Statistical Reports for publication in the Appendix to the minutes of this Assembly) was reconsidered and rescinded.

On motion of Rev. T. R. Welch the Assembly

Resolved, That the Executive Committee of Publication be requested to prepare a blank form for Statistical Reports, to be submitted to the next General Assembly.

On motion of Rev. R. F. Bunting, the Assembly

Resolved, to issue an order for the minutes of the Synod of Texas to be sent up to the next General Assembly for examination.

On motion of Dr. McFarland, the Stated Clerk was directed to have twenty-five hundred (2,500) copies of the minutes of this Assembly published.

On motion of Dr. John S. Wilson, the Assembly directed the Stated Clerk, in publishing the minutes, to cause the names of the Synods to be printed in alphabetical order, and the names of the Presbyteries in the several Synods to be printed in the same manner.

Dr. Chapman asked and obtained leave to withdraw the name of Dr. Lyon from the list of nominations for Secretary of Domestic Missions.

On motion of Rev. J. H. Gillespie, the Assembly adjourned to meet this evening at 7½ o'clock, Closed with prayer by Rev. John Hunter.

SATURDAY EVENING, 7½ o'clock.

The Assembly met, and was opened with prayer by Rev. Dr. White.

On motion of Dr. Thornwell, the report of the committee on Church Extension was taken up, and the report adopted as follows, without committing the Assembly to the opinion expressed by the committee with regard to the propriety of establishing a separate Executive Committee for Church Extension:

The Committee on Church Extension respectfully Report: They find in the historic record of the department of benevolent organization committed to them for review, that the object of this Board or Agency has been to extend aid to feeble Churches in the erection of church edifices, or in relieving their church property from debt. This department was first constructed by the General Assembly and placed under the care of the Board or Committee of Domestictic Missions in 1844.

In their Report to the General Assembly for 1852, they state that for the eight years of their operations they had received and expended $41,923 of which only $10,923 was contributed by the churches, the balance by legacies, personal donations, &c.

In 1855 this work was committed to a distinct and separate agency located at St. Louis.

The first Report by this Committee or Agency was made to the General Asembly in 1856, where they state their receipts to have been $9,757 31, nearly double the amount of that collected in any previous year.

Their Report of the next year (1857) shows the receipts to have been $23,265 61, more than double the amount of the previous year and nearly quintuple the receipts of any year previous to the organization of this agency.

From this time the receipts regularly increased until in 1861, in the last Report rendered to the General Assembly the amount of receipts rose to within a small fraction of $30,000, all which has been promptly disbursed to appplications too numerous to be fully met. This has all been a simple expression of the heart of the Church brought into contact with Christ's poor by the regular action of your Church Extension Committee. No collecting agent has been employed.

In view of these facts and with details of thrilling interest that might be recited, your committee cannot resist the conviction that the wants of the country as well as the heart of the Church demands that this hand of charity should continue to be opened and extended to our feeble churches, struggling for life and just ready to die.

An apprehension that was felt lest this separate organization should subtract from the contributions to the Board of Domestic Dissions has not been realized. On the contrary, these contributions to Domestic Missions have also regularly increased from year to year, until in 1861, they have risen to $130,000.

Seeking, as we wisely do, permanency in the possession of every new acquisition, the church erection policy becomes both an economy and necessity. Rarely indeed does a Church become extinct with a church edifice to anchor and hold it together.

It is only then in view of the present and pressing exigencies of the country that your Committee recommend that the duties of this Agency be temporarily committed to the Domestic Missionary Committee located at New Orleans.

At the same time your Committee place on record their decided opinion that as soon as the circumstances of the Church and country will permit, the Church Extension Committee should be organized to carry forward its separate and appropriate work.

We, therefore, recommend the disposal of this subject by the following resolution:

Resolved, That in view of the service rendered by the action of the Church Extension Committee as organized under the Old Assembly, and the importance of continuing to extend aid to feeble Churches in erecting Church Edifices, the duties of that Committee be put in charge of the Committee on Domestic Missions, until otherwise ordered by the General Assembly.

On motion of Dr. Adger, the Assembly proceeded to consider the report of the committee on Domestic Missions. After ample discussion, the Assembly, on motion of Rev. S. D. Stuart, resolved to reconsider the vote against striking out the fourth resolution of the report, (See page 21); and, on motion of Dr. Thornwell, the said resolution was stricken out, and then the report was adopted as a whole. [This report as adopted is on pages 20 and 21.]

On motion of Judge Forward, it was *ordered*, that all the funds collected for Domestic Missions, whether dispensed by the Presbyteries themselves, or transmitted together with its missionary operations, to the committee, be fully and accu-

rately reported by each Presbytery to the General Assembly through the Executive Committee, and that this report be made in time to be incorporated in the committee's annual report.

The committee on Charters nominated, through Judge Shepherd, the following persons for *Trustees of the General Assembly:* Robert M. Patten and John Whiting, of Alabama; Samuel McCorkle, of Virginia; Thomas C. Perrin and Robert Adger, of South Carolina; Jesse H. Lindsay, of North Carolina; James B. Walker, of Georgia; David N. Kennedy, William S. Fleming and William S. Eakin, of Tennessee; Thomas Henderson, of Mississippi: and Benjamin M. Palmer, William P. Campbell, Moses Greenwood and Joseph A. Maybin, of Louisiana.

On motion the Assembly adjourned to meet at 9½ o'clock on Monday morning. Closed with prayer by Judge Forward.

MONDAY, December 16, 9½ o'clock, A. M.

The Assembly met and spent the first half hour in devotional exercises.

The minutes of Saturday were read and approved.

On motion of Dr. Lyon, the Assembly resolved to reconsider its action with reference to the minutes of the Synod of Texas, and that portion of the minutes of Saturday was rescinded.

Dr. John S. Wilson reported that the committee on Leave of Absence had granted leave to W. P. Finley, David Ardis and Rev. D. E. Frierson.

Dr. Bailey presented the following resolution, which was unanimously adopted:

Resolved, That the General Assembly contemplate with the highest satisfaction the proposed organization of a National Bible Society for the Confederate States of America and for which a meeting or convention is proposed to be held in the City of Augusta, Ga., on the third Wednesday in March, 1862, and we take the present suitable occasion to express a hope that a work so sacred and great as that to be embraced by this Catholic institution may receive the hearty and liberal support of all our people, churches and judicatories.

On motion of Dr. McMullen, the Assembly resumed the consideration of the report on the subject of Christian Union, which, after amendment was cordially and unanimously adopted, as follows:

The Committee to whom was referred the paper in reference to closer union and communion amongst christians in the Confederate States, beg leave to submit the following Report:

As the children of God compose the body of Christ—He being the head, it is highly desirable that all who have the head, having the same Lord Jesus for their elder brother, the same saving faith in that Lord, the same Holy Spirit baptizing and comforting them, the same God and Father and the same calling and hope, should, as far as practicable, be the same in all things in Christ. This Assembly expresses, also, its earnest desire for a cordial union of all those who agree with them in doctrinal principles and Church polity. To the Associate Reformed Synod of the South, who have several times heretofore conferred with us, and who have so kindly and fraternally greeted us on the present occasion, the Assembly feels drawn with the strongest cords of brotherly love. Theirs is a precious ancestry, who gave a noble testimony for truth, lifting up a glorious banner against error, and battling faithfully for Christ and His crown. Towards them our hearts go out in cordial affection; and the Assembly feels that at the present time and under the present afflictive circumstances that surround both denominations, no ordinary difficulties should be allowed to keep them asunder.

Both have the same faith and polity, the same Heavenly Father, and precious Jesus, and Holy Comforter; with one heart and hope; bearing substantially the

same name, contending against the same enemy, and having the same symbols; why then should they compose two denominations?

In regard to psalmody which separates us, this Assembly already have fifty-two of the psalms used by the A. R. Church, in our book of praise, and now propose that when another edition is published, which must of necessity be at an early day, they will publish the entire one hundred and fifty psalms at the beginning of the book if that will be satisfactory to that sister Church. This action will bring both bodies nearer to the practice of the good old Mother Church of Scotland and Ireland from which both Churches have descended, as she uses the one hundred and fifty psalms together with paraphrases and hymns.

This Assembly now cordially greets her sister and makes her this offer of amity and union. And that the subject may be brought to the consideration of that entire body as soon as practicable, the Stated Clerk of this Assembly is hereby directed to forward a copy of this paper to the Stated Clerk of each Presbytery of the Associate Reformed Church at an early day.

Rev. Peyton Harrison presented the Report of the Committee on Theological Seminaries, which was adopted, as follows:

The Committee on Theological Seminaries Report the following, viz:

The Synods of Virginia and North Carolina request that the General Assembly in the Presbyterian Church of the Confederate States will assume the same review and control over the Union Theological Seminary in Virginia which the General Assembly of the Presbyterian Church in the United States heretofore exercised according to the plan of the Seminary—and that the Seminary shall be called the Union Theological Seminary, under the care of the General Assembly of the Presbyterian Church in the Confederate States of America, and the Board of Directors shall report annually to the Assembly.

Your Committee recommend that the above request be granted.

On motion of Dr. Thornwell, Overture No. 1 was taken up and the answer of the Committee adopted. [This Overture with its answer is found on page 11.]

On motion of Dr. McFarland, the answer to Overture No. 2, was taken from the docket and unanimously adopted, viz: requiring that the Presbytery of Tuscumbia be transferred, by its own request, to the Synod of Memphis.

The order of the day was now called for, viz: the election of members of the Board of Trustees for the General Assembly.

On motion of Dr. Thornwell, the Assembly resolved that in the choice of members of the Board of Trustees and of the several Executive Committees, the individuals nominated shall be named, and the Clerks record the vote of each Commissioner as the roll is called.

Rev. R. McInnis nominated J. W. C. Watson as a member of the Board of Trustees of the General Assembly.

The roll being called, it was found that the nominees of the Committee on Charters were elected.

The nominees of the Standing Committee on Foreign Missions, for the Secretary and Treasurer of Foreign Missions, and for members of the Executive Committee of Foreign Missions, were elected unanimously.

Leave was given to withdraw from the list of nominations for Secretary of Domestic Missions, the names of Dr. W. H. Foote and Dr. E. T. Baird: and from the list of nominations for members of Executive Committee of the same, the names of Rev. J. E. DuBose, Mr. J. S. Hardy and of Rev. Daniel McNair. The nominees of the Standing Committee on Domestic Missions were then unanimously elected.

The nominees of the Standing Committee on Education, for Treasurer of Education and members of the Executive Committee of same were unanimously elected. Rev. J. H. Gray, D.D., received 54 votes for Secretary of this agency, Rev. S. D. Stuart received 7, and the Rev. John H. Rice, D.D., 8; Dr. Gray having a majority of the whole, was, on motion, declared unanimously elected.

Leave was granted to withdraw from the list of nominations for Secretary of Publication, the names of Dr. W. H. Foote and Dr. John H. Bocock. For this office, the Rev. William Brown, D.D., received 51 votes, and the Rev. E. T. Baird, D.D., 33. The Rev. Dr. Brown was then, on motion, declared to be elected unanimously. The nominees of the Standing Committee on Publication, for Treasurer of Publication and for members of the Executive Committee of same, were unanimously elected; except that for Dr. Brown's name as a member, that of A. M. Dupuy was substituted. [See pages 29 and 30 for all these committees.]

On motion of Rev. J. S. Harris, the Committee of Publication was directed to publish the address of Dr. C. C. Jones in pamphlet form as soon as it shall be ready for the press.

On motion of L. B. Thornton the following resolution was adopted:

Resolved, That a Committee of three be appointed by the Moderator, and be instructed by this General Assembly to procure a Charter or Act of Incorporation of the "The Trustees of the General Assembly of the Presbyterian Church in the Confederate States,"—as near, in substance, as possible, like the charter presented by the Committee on Charters, for each State in which any of the Committees may be located; and that said Charter or Act of Incorporation be obtained from the Legislatures of said States.

On motion of Dr. Joseph R. Wilson, the Stated Clerk was directed to inform the several persons chosen this day for Secretaries and Treasurers of the several agencies of the Church, and those chosen for members of the several Executive Committees, of their election.

On motion of Rev. Dr. Thornwell, the Assembly adjourned to meet at 4 o'clock this afternoon. Closed with prayer by Rev. A. H. Caldwell.

MONDAY AFTERNOON, 4 o'clock.

The Assembly met, and was opened with prayer by Rev. J. F. Ford.

Thomas C. Perrin, from the committe on Finance presented the following Report, which was adopted:

The Committee on Finance, to which was referred a Resolution "to print the Address of this General Assembly to the Churches of Jesus Christ throughout the earth," beg leave to report that they have had the same under consideration and recommend that the said address be published in pamphlet form for distribution; that three thousand copies thereof be printed, that each member of this Assembly contribute the sum of one dollar towards the expenses of the publication, the balance of the expenses to be paid out of the contingent fund of the Assembly, that the Clerk send to each member who pays the sum above mentioned, ten copies of the address, that he retain for gratuitous distribution to libraries and christian bodies to which he shall send the same, five hundred copies, and that he sell at a fair price, the balance of the copies, and carry the balance of the proceeds to the contingent fund.

T. C. Perrin presented the following resolution which was adopted:

Resolved, That the Trustees of the General Assembly, whenever funds by way of gift, devise or bequest, shall come into their hands for either of the Executive Committees of the Assembly, established at its present session, be directed to pay over the said funds to the Treasurer of the Executive Committee, which is designated in the gift, devise or bequest, and the release of the Treasurer of such Executive Committee to the Treasurer of the Trustees, shall be sufficient to serve as a discharge to the Trustees.

On motion of T. C. Perrin, a report of the committee on Finance was taken up, amended, and adopted, as follows:

The Committee on Finance, to whom it was referred to inquire and report as to the sums of money to be assessed upon the Presbyteries composing this Assembly, and to be by them contributed towards the Assembly funds, beg leave to report that they have had the same under consideration and recommend the following assessments, to wit:

On the Presbyteries of Lexington, Orange, Fayettville, Concord, South Carolina Harmony, Charleston, New Orleans, South Alabama, East Hanover, and Flint River, each the sum of *twenty dollars;* and the Presbyteries of West Hanover, Montgomery, Roanoke, Nashville, Bethel, Hopewell, Florida, Cherokee, Tuscaloosa, East Alabama, Mississippi, Central Mississippi, Chickassw, Memphis and North Mississippi, each the sum of *fifteen dollars;* and the Presbyteries of Holston, Western District, Maury, Knoxville, Georgia, Louisiana, Red River, Greenbrier, Tuscumbia, Arkansas, Ouachita, Brazos, East Texas, East Mississippi, Indian, Creek Nation, and Central Texas each *five dollars.* The Committee recommend that the assessment be now made, and contributions in accordance therewith be sent up to the next General Assembly.

Dr. Thornwell offered the following resolution, which was adopted:

Resolved, That the money paid into this Assembly at the present time, together with the proceeds arising from the Minutes and Address ordered to be sold, do constitute a contingent fund, out of which the Stated Clerk is hereby instructed to pay the expenses of this Assembly, and any other debt justly due or that may arise against it.

The Committee on Leave of Absence reported that they had granted leave to D. C. Houston, John Bonner, N. A. Pratt, D D., Rev. W. C. Emerson, Rev. G. W. Boggs, J. D. Armstrong and Rev. H. Moseley.

On motion of Dr. McFarland, Overture No. 6 was referred to the next General Assembly, viz:

No changes shall be made in the Confession of Faith, the Larger or the Shorter Catechism, unless proposed by three-fourths of one Assembly and ratified by three-fourths of the two succeeding Assemblies, or unless proposed by two-thirds of the Presbyteries and ratified by three-fourths of the Assembly.

No change shall be made in the Form of Government, the Book of Discipline, or the Directory of Worship, unless proposed by three-fourths of one Assembly and ratified by three-fourths of the next succeeding Assembly, or unless proposed by two-thirds of the Presbyteries and ratified by a majority of the Assembly.

T. C. Perrin, from the Committee on Finance, asked that said committee be discharged from the duty of considering a resolution referred to them, contemplating the appointment of a single Treasurer for the entire Church, seeing that that matter has been covered by the action of this Assembly in electing separate Treasurers for the Executive Committees.

This request was granted,

On motion of Judge Swayne, the following resolution was adopted, viz:

Resolved, That the second section of the eighth chapter of the Form of Government be, and the same is hereby amended by adding thereto the following words: "They shall not indulge in the discussion of questions of State or party politics, or controverted questions pertaining to civil government and policy."

On motion of Dr. Thornwell, the reports of the Standing Committees on Foreign Missions and Publication were finally adopted. The report of the former is to be found on pages 15, 16 and 17; that of the latter is as follows:

Report of the Committee on Publication.

The Committee appointed to report a paper, for the adoption of the Assembly, on the publication of religious Books and Literature, beg leave respectfully to submit the following, viz:

Whereas, The *press* is one of the most powerful agencies characteristic of modern times for influencing, either for good or evil, the minds of men; and,

Whereas, It is encumbent upon the Church, in obedience to the precept of our Saviour, to be "wise as serpents," as well as "harmless as doves," to command and wield the most efficient instrumentalities for the advancement of the Redeemer's Kingdom in the world; therefore,

Resolved, 1. That the General Assembly of the Presbyterian Church in the Confederate States of America will engage in the work of publishing and circulating religious books and literature, as one of its evangelical agencies, under the name and style of *The Assembly's Executive Committee of Publication.*

Resolved, 2. That the Executive Committee (to be annually appointed by the General Assembly,) shall consist of a Secretary, to be styled the Secretary of Publication, who shall also be Editor; a Treasurer, and nine other members in communion with the Presbyterian Church, four of whom at least shall be Ruling Elders, Deacons or private members; six of whom shall be necessary to a quorum, competent to do business.

Resolved, 3. That no Book, Tract, Pamphlet, Paper, or other publication designed for general and permanent circulation, shall be printed and published without the sanction of at least seven members of the committee.

Resolved, 4. That the Committee be, and hereby is empowered, to frame a code of by-laws for the regulation of its own proceedings; which shall be subject to the revisal and approval of the General Assembly.

Resolved, 5. That said Committee shall keep a faithful record of all its proceedings, and send the same, together with a written report, up each year to the Assembly, for its review and control.

The Committee would respectfully recommend to the Assembly the following, as the *second* part of their report, viz:

Resolved, 1. That the seat of the operations of the Assembly's Executive Committee of Publication be the city of Richmond, in the State of Virginia.

Resolved, 2. That the Churches throughout our bounds be earnestly requested to take up collections and contribute liberally to this scheme, in order that it may be, as speedily as possible, inaugurated in its work of usefulness; and that the Secretary (that shall be appointed) be empowered to solicit funds from the Churches for this purpose.

Resolved, 3. That the Committee be instructed (when appointed) to publish, as soon as convenient, a suitable Sabbath School paper.

Resolved, 4. That, whereas, the Synod of Mississippi has offered to this Assembly (under certain restrictions) the use of their property in the city of New Orleans, La., for the benefit of the Assembly's scheme of publication, the Assembly hereby acknowledge their obligations to the Synod of Mississippi for their generous offer; and should the future operations of the Committee render it expedient, they will gratefully accept the same.

Rev. W. T. Richardson, in the absence of the Chairman of the Judicial Committee, reported that no business had been brought before said Committee, and asked that the Committee be discharged. Granted.

Dr. Leland, from the Committee on the Narrative, presented the Narrative, which was adopted and ordered to be published in the Appendix.

On motion of Dr. Lyon, it was *ordered*, that the Committee on Psalmody shall consist of five members, and that the Moderator of this Assembly shall be the Chairman. Dr. T. V. Moore, Dr. Thomas Smythe, Dr. Joseph Stratton and Dr. John W. Pratt, were appointed in conjunction with the Moderator.

On motion of Judge Shepherd, the action of the Assembly with reference to the appointment of a Committee to procure a Charter, was reconsidered, and the Assembly resolved that the Moderator appoint a Committee of three from each of the States of Louisiana, Mississippi, Tennessee and Virginia, for this purpose. The following gentlemen were accordingly appointed: From Tennessee, A. W. Putnam, Jackson B. White, Alfred Robb and B. M. Estes; from Virginia, W. F. C. Gregory, R. D. Montague, Asa D. Dickinson and J. D. Armstrong; from Mississippi, J. W. C. Watson, J. W. Clapp, H. T. Ellett and T. J. Wharton

from Louisiana, B. M. Palmer, Thomas A. Clarke and James N. Lee—the names of Mr. Armstrong of Virginia, of Mr. Estes from Tennessee, and of Mr. Wharton from Mississippi, being added on motions by Dr. Pryor, Rev. Shepard Wells and Rev. John Hunter, respectively.

Ordered, That the Stated Clerk announce to these gentlemen their appointment, and send them each a copy of the Bill for a Charter, without delay.

On motion of Rev. J. F. Ford, the thanks of this Assembly were unanimously tendered to the citizens of Augusta for their generous hospitality to this body; to the Churches in this city for offering their respective houses of worship for our use, and to the several Railroad companies for their liberal accommodation to the members of this body.

On motion of Dr. J. Leighton Wilson, the matter of printing and circulating the Minutes, was committed to the Stated Clerk, with instructions to report to the next General Assembly any deficiency of funds for this purpose; and to send copies of the Minutes to all the Ministers connected with this Assembly.

On motion of Dr. McMullen, the Assembly agreed to adjourn until 7½ o'clock to-night, for the purpose of having the minutes read, and of spending a season at the close of these harmonious sessions in devotional exercises.

Closed with prayer by Dr. Lacy.

MONDAY EVENING, 7½ o'clock.

The Assembly met and was opened with prayer by Dr. Kingsbury.

On motion of Dr. Chapman, the sum of $25 each was voted to Dr. Kingsbury and Rev. R. M. Loughridge, representing the Indian Presbytery in this Assembly, as a token of our estimation of the effort which they have made to meet with us on this occasion, and that the sum named be paid out of the contingent fund.

The minutes of to-day were read and approved.

The Assembly spent an interesting season in devotional exercises; when, on motion of Dr Pryor, it was,

Resolved, That this General Assembly be now dissolved; and that another General Assembly, chosen in like manner, be required to meet in the city of Memphis, Tennessee, in the First Presbyterian Church, on the first Thursday of May, 1862, at 11 o'clock, A. M.

Closed with singing, prayer and the apostolic benediction.

JOSEPH R. WILSON,
PERMANENT CLERK.

JOHN N. WADDEL,
STATED CLERK.

APPENDIX.

NARRATIVE OF THE STATE OF RELIGION

ADOPTED BY THE GENERAL ASSEMBLY OF THE PRESBYTERIAN CHURCH IN THE CONFEDERATE STATES OF AMERICA, AT THEIR SESSIONS IN AUGUSTA, GA., DECEMBER, 1861, AND ADDRESSED TO THE CHURCHES UNDER THEIR CARE.

At these first sessions of this body, it is manifest that our jurisdiction cannot embrace the past year; and as this year has been one of confusion and agitation, and as only a few of the Presbyteries have sent reports of their condition, it is unavoidable that this Narrative must be brief and imperfect. The materials we have, however, are sufficient to produce deep humiliation, on account of the burdens and trials to which our Churches are subjected, while at the same time we have cause of lively gratitude to the great Head of the Church, for the tokens of His presence and favor.

Constituted by the authority of our Presbyteries, as the highest Court of our Church in these Confederate States, it becomes our duty to survey with deep interest the state of Religion within our bounds. In this view of the condition of our Churches, our first emotions are those of sadness and grief excited by the calamities and desolations caused by that cruel, fratricidal war which has been forced upon us. But while we mourn over these distressing scenes, our hearts are comforted by the rays of mercy which appear amid the darkness which enshrouds our beloved Zion.

I. The hearts of all our people should be filled with thankfulness for the peaceful state which most of our Churches are permitted to enjoy. While some of our Pastors are required to leave their homes and labor in the tented field and in the hospitals; and while large numbers are called to leave their seats in our sanctuaries empty, and put on their armor in defence of their country, it is gratifying to learn that the ordinances of public worship are generally attended, and Christian privileges enjoyed as usual. And though many complaints are made that a withering, deadening effect is produced upon the spiritual state of the Churches by the terrors of war, diverting the minds of men from religious truth, rendering the hearts of worldly men callous and insensible; the power of divine grace has been gloriously displayed in some highly favored places, in causing a reviving influence to descend upon the Churches, and in the in-gathering of many souls into the fold of the Redeemer. Such showers of mercy have descended upon dry and thirsty regions, rendering them fruitful as the garden of the Lord. The following Churches in the bounds of South Alabama Presbytery are reported as having enjoyed precious revivals, in which many souls were hopefully converted, viz: Scotland, Valley Creek, Shell Creek, McKinley, Monroeville, Harpersville, Ashville and Pisgah.

II. Another circumstance mentioned in the reports of our Presbyteries, which calls for devout thankfulness, is the unusual prevalence of a spirit of prayer in our Churches generally. The voice of earnest supplication has been heard in very unusual places. The Halls of our Legislatures, and the military camp, have been vocal with fervent devotion. The number of regular prayer meetings—some of

them held daily throughout the year—has been greatly multiplied. And once and again, at the call of our President, our whole people have been assembled in a thousand Churches, imploring blessings upon our sinful, suffering country.

III. The evidences of divine favor towards the cause of Foreign Missions, calls for a grateful notice. The claims of destitute pagans upon Christian sympathy and charity have been felt and acknowledged amid the noise and tumults of a state of war. Instead of the apathy which might have been expected, there has been manifested a spirit of active zeal and liberality, in sustaining those Missions which have been thrown upon our care. Separated from the organization to which we formerly belonged, there has been an active co-operation of our Churches generally, to meet the exigencies of our position; thus affording delightful evidence of the prevalence of a true Missionary spirit.

IV. In the field of Domestic Missions we are cheered with reports of encouraging success in this great work, amid difficulties and discouragements. In several of the Presbyteries a system of evangelical labors has been adopted, which has resulted in the formation of new Churches, and centres of Christian instruction, rendering former waste places fruitful in piety and holiness. Especially in those labors of Domestic Missions, which are devoted to our colored population, a degree of success has been graciously afforded, which calls for devout gratitude. In the efforts of our Churches and Ministers to give Gospel instruction to these multitudes of immortal souls entrusted to our care, and for whom we are specially accountable, a rich blessing has been enjoyed. In several places within our bounds there have been blessed revivals of religion, adding to our Churches hundreds of hopeful converts among the colored people. It is, indeed, a most precious token of the smiles of the Great Head of the Church, in giving such signal success to our labors for the spiritual benefit of our servants, in these days of trial and confusion. It is our privilege to know that many of our Pastors, evangelists and licentiates, devote their ministry to children as well as parents, to servants as well as masters. The blessed effects of such labors are manifest in the gathering of several large congregations, composed of colored members exclusively. In having received so many of the sons and daughters of Africa into the communion of our Churches, we have cause of devout thankfulness to our gracious Lord. *Bless the Lord, O our souls, and all that is within us, bless His holy name.*

V. Another subject of thankfulness is furnished by the extensive and successful cultivation of the fields of Sunday School instruction. While in other departments of evangelical labors, many obstacles and discouragements have impeded our progress, this great work of preaching the Gospel to children, has been prosecuted with increased zeal and signal success. While our Colleges have been greatly disturbed, and in some instances wholly suspended; and while many of our young men are drawn away from their studies and privileges to the service of their country, it is the peculiar happiness of our children to enjoy, without hindrance or interruption, the rich instruction of the Gospel. It is, therefore, matter of lively gratitude to God, that even, in these times of public alarm and distress, the blessings of Sunday School instruction are freely and richly enjoyed.

VI. We mention another element of our spiritual prosperity, which demands our thankful acknowledgements; which is the prosperous condition of our Theological Seminaries. While other Institutions of Education have been disturbed and scattered by the war, our beloved schools of the Prophets are permitted to enjoy their usual prosperity and usefulness. For although some of the students have been constrained to suspend their studies and become Chaplains in the army; yet the number of our candidates for the Ministry in our Seminaries has remained nearly as heretofore.

VII. However terrible the calamities which follow in the blood-stained path of war, it is our privilege to mention one beneficial influence upon the community from the same cause. We refer to a generosity of feeling and a self-sacrificing liberality in relieving distress, which have excited our admiration on every side. The vast amounts contributed to relieve the poor, the sick, and the wounded in our armies, and the arduous labors of our entire population, devoted to the same cause, are wholly unexampled. And the same spirit of liberality has appeared in sustaining our Churches, and furnishing the funds required by our institutions of Christian benevolence.

Conclusion.—In reviewing the events of the year, all our Churches and members have abundant cause of gratitude for the past and encouragement for the future. While it becomes us all to be deeply humbled in the dust for the sins which have brought upon our country the public calamities which now severely afflict her, we may hope, from the tokens of mercy and favor which have appeared amid the afflictive visitations of our Heavenly Father's hand. In view, therefore, of all the interesting events of the past year, the Assembly earnestly exhort all the beloved Churches under their care to cherish a solemn sense of the responsibility which rests upon them. *The Lord hath done great things for us, whereof we are glad.* In the formation of this Assembly, and its harmonious action, we must all recognize the special favor of our covenant God. The prospects of efficient labors and great success in building the House of the Lord, should encourage all our brethren to abound always in the great work to which we are called. May the great Head of the Church grant to you all, grace, mercy and peace, to strengthen and animate your hearts and minds for every good word and work. Wherefore, dearly beloved, be ye steadfast, immovable, always abounding in the work of the Lord, for as much as ye know that your labor is not in vain in the Lord.

B. M. PALMER, *Moderator.*

REPORT OF J. LEIGHTON WILSON, D.D.,

OF HIS VISIT TO THE INDIAN MISSIONS, MADE TO THE GENERAL ASSEMBLY IN AUGUSTA, GA.

It will be remembered that very serious difficulties existed in the Indian Territory a few months since, growing out of the national crisis through which those tribes were passing, which threatened the expulsion of our Missionary brethren there and the complete subversion of their work; and that a Commission was appointed by the convention at Atlanta, consisting of Rev. Charlton H. Wilson and myself, to visit that part of the country, for the purpose of conveying the sympathies and Christian salutations of the Southern Presbyterian Church to those brethren, and of allaying, as far as possible, the excitement among the Indians, by assuring them of the interest felt by the Southern Churches in those missions. We were also directed to lay the results of this visit before this General Assembly, which we now propose to do. Mr. Wilson, in consequence of sickness in his family, was prevented from complying with the appointment of the convention. Application was subsequently made to several other brethren well known to the Churches to take his place, but without success. I was compelled, therefore, to undertake this responsible duty without any competent adviser; but the result, I trust, realizes all that was anticipated in the appointment of the commission. It will not be possible, however, to give the Assembly an intelligible idea of the actual state of things in the Indian country without introducing some preliminary statements, in relation to the general condition of the country, as well as the mode in which the Missionary work has heretofore been prosecuted among that people.

The Indian Country—Its situation—Its population, &c.

The Southwestern Indian Territory, as it is usually termed, is situated between the States of Arkansas and Texas, being bounded on the South and West by Texas, on the East by Arkansas, and on the North by Kansas. In extent, it is nearly as large as the State of Arkansas; and for fertility of soil, abundance of water

courses, healthiness of climate, and beauty of natural scenery, it is surpassed by no portion of country West of the Mississippi. It is occupied mainly by five principal tribes of Indians, viz: the Cherokees, the Creeks, the Seminoles, the Choctaws and the Chickasaws. Besides these there are a number of scattered bands, as the Osages, Shawnees, Camanches, &c., to be found along the northern and western borders of the Territory. The Cherokees are the largest of all these tribes and have a population of upwards of 20,000. They occupy the northern portion of the Territory, that which borders on Kansas and the southwest corner of Missouri. The Creeks occupy the central portion, and have a population, it is supposed, of about 15,000. The Seminoles, who speak the same language with the Creeks, occupy the western portion of their Territory, but their population does not exceed 5,000 or 6,000. The Choctaws and the Chickasaws occupy all the country bordering on the Red River, which separates their Territory from northern Texas. The Choctaws have a population of 20,000, and the Chickasaws of 8,000; both speak the same language, and, in all important respects, are the same people. The entire population of the Indian Territory, including the smaller bands above referred to, probably does not fall much short of 100,000. Each of the principal tribes has a Chief and legislative council of its own, which conducts all their civil and municipal affairs, and very much as they are done in the States.

Until within a few months past, the United States Government had maintained a kind of protectorate over these tribes, settling international differences, disbursing their school funds, &c. Recently they have entered into new treaties with a Commissioner appointed by President Davis, which if ratified, as no doubt will be the case, will transfer their national relationship to the Confederate Government. It is believed that this change of relationship on the part of the Indians, with the exception of a small portion of the Creeks, is made with much heartiness. The Choctaws have already furnished one regiment for the Confederate service and the Cherokees another, both of which are in camp, and will no doubt be found fighting shoulder to shoulder with our own soldiers in the next conflict that shall take place in that part of the country.

The mode in which the Missionary Work has heretofore been conducted among the Indians.

The Board of Foreign Missions of the Presbyterian Church in the United States has been conducting missions among all these tribes, except the Cherokees, for periods varying from twelve to twenty years. The work has always comprised two distinct departments of labor, viz: the educational and evangelical. There were, until within a recent period, as many as eight boarding schools among these different tribes, comprising in all more than 500 pupils, of both sexes. There were, also, about thirty teachers and other missionary helpers connected with these schools, the great majority of whom were from the Northern States.

These schools were supported in part by funds belonging to the Indians, but disbursed by the U. S. Government, and in part by Missionary funds—the general rule being one-fourth from the Missionary treasury and three-fourths from the fund of the Indians. The aggregate cost of all these schools was about $30,000 per annum.

In the evangelical department there were twelve ordained missionaries and ten native preachers and licentiates, besides a number of other native helpers. Most of these brethren, both white and native, devoted themselves to preaching the gospel and to the care of the churches. All of this class received their support exclusively from the missionary treasury. Two of the native preachers, and both of them men of rare excellence and exemplary piety, have recently, in the mysterious providence of God, been removed from their work on earth to more peaceful abodes above; and three of the missionaries, for reasons which will be assigned in the sequel, have withdrawn from their work, and returned to their homes in the north.

The recent excitement—Its cause and the results.

The recent excitement in the Indian country was but the extension of the same wave of popular excitement that had previously swept over every other portion of the Southern country. Vigilance Committees were formed here as well as every

where else. and here as elsewhere undue authority was sometimes exercised by these Committees. During the period of greatest excitement, all of the Teachers, except three lay superintendents of schools, left the country and returned to the North—some, because the term of service for which they engaged had expired—others, because there was no prospect that the Schools could be continued for the present—and others, because their sympathies were with the North in the great strife now agitating the country. In view of all the circumstances of the case, it is not to be regretted that these Schools have been suspended or that the teachers have left. The buildings and all the apparatus necessary for resuming these Schools remain in the hands of the missionaries, so that they may be recommenced whenever it is thought expedient to do so, without any large expenditure of money. At the same time a good opportunity will be afforded for remodeling the Schools, and availing ourselves of all the modifications, and alterations, that may be suggested by past experience. In relation to the missionaries, four of them withdrew from the work during the excitement. Three of these returned to their friends in the North, but the fourth, the Rev. C. C. Copeland, withdrew to Texas with his family, feeling assured that the storm would soon pass over and allow him to resume a work in which his heart was deeply interested, and to which he had devoted the best years of his life. No violence was used towards any of the missionaries, and no threats of violence except in two cases—in one by a number of Texans who had no right to interfere in the affairs of the nation—and in the other by a few ill-disposed Choctaws, who, there is reason to believe, have since felt heartily ashamed of what was done under circumstances of peculiar excitement. The property seized at Tallahassee, in the Creek nation, was no doubt done under the impression that it belonged to the Board in New York, and was therefore a legitimate prize for them. It was not in my power to visit that station, but I wrote a letter to the principal Chief, informing him that this was the property of the Southern as well as the Northern Church, and that the matter had been referred to the Confederate Government, but expressed the hope that it would be amicably settled without the interposition of a third party, of which there is very little doubt.

Interview with the Missionaries—Address to the Choctaw Council—The results.

By previous arrangement, all the missionaries and native assistants, except one, met me, on the 5th October, at Doaksville, the capital of the Choctaw nation. This gave me the opportunity of a full and free conference with these brethren on all matters connected with the missionary work, and led to many important suggestions in relation to its future prosecution, but which cannot be detailed here without extending this communication to an undue length. The Choctaw Council was fortunately in session at the same time, and gave me the opportunity not only of addressing them, but most of the chief men of the nation, who were here at that time. In that address I assured them of the great interest felt by Southern Christians in the missionary work going on in their country; and reminded them that the missionaries now remaining amongthem had given the strongest proof in years past of their general sympathy with the South, and that they had perseveringly resisted all the attempts that had been made to bring them under the influence of Northern fanaticism. These statements, there is reason to know, were received in the kindest manner by the Choctaws. The day after two of the district chiefs waited on me and assured me that not only were all obstacles to Mr. Copeland's return to the nation removed, but that the Choctaws very much desired that he would do so as soon as possible. The Choctaw Council has since passed a very flattering vote inviting Mr. Copeland's return. This he has since done, and the missionaries, when I left the country, were under the impression that they would be permitted to prosecute their work in more peace and comfort than they had done for many years past.

The Missionaries entitled to the Confidence of the Southern Churches.

I have no hesitation in saying that the missionary brethren now laboring in the Indian country are not only entitled to the confidence and kind feelings of Southern christians but to the highest respect and veneration. No set of men have passed

through greater trials, or endured more hatred and obloquy in defence of those great principles of truth and justice for which we ourselves are contending with so much earnestness at the present moment. For ten consecutive years, the whole moral force of the New England Church was employed to induce them to adopt their fanatical views, instead of the plain teachings of God's word; and when all this failed, they and their families were rudely cast off, without any known means of support. And when our present troubles first broke forth, they were the first in all that region of country to cast in their lots with the South, and no doubt their prompt and decided action had much to do in giving fixedness to the purpose of the Indians themselves. But what still more redounds to their praise, they have been devoted, earnest and persevering laborers in the Master's vineyard; some of them for periods varying from twenty to thirty-five and others for more than forty years. Their labors too have been owned by the great Head of the Church and crowned with most cheering results. The names of Kingsbury, Byington and Wright are intimately interwoven with the earliest missionary efforts of this country, and are destined to become historic names in the annals of the Choctaw nation. Hotchkin, Copeland, Stark, Reid, Balentine, Lilley, and Loughridge, though they entered upon the work at a later period, have labored with no less fidelity or success. There is also a noble band of native laborers, some of whom, though unknown to fame, are destined to shine brightly in the heavenly firmament.

Success of these Missions.

We have already alluded to this subject, but it deserves more special notice. Modern missions no where can boast of greater or more important results than among the Indians, and especially among the Choctaws. Dr. Kingsbury, who is a member of this Assembly, is the father and founder of this mission. When he first commenced his labors among them in the year 1818, he found them in the lowest depths of barbarism. They had not acquired the first rudiments of civilized life. Evidences of the grossest idolatry and superstition were to be seen on every hand. Intemperance to the extent of their ability to procure the means of intoxication, was the universal habit among men, women and children. There was not a single individual, except two or three mixed bloods, in the whole nation that could read, and the only professor of religion was the old African Lestar, who still survives and maintains a good character for piety. But what a change has come over this people! Go among them now in their far off Western homes, and you will find the humblest among them living in decent and comfortable log cabins; not a trace of their former idolatry will be seen; a good little farm well stocked with pigs, cows and ponies, may be seen in connection with almost every dwelling; intemperance is little known, and the sale of ardent spirits is interdicted by law; industry and thrift may be seen in every direction. But their most marked progress is in education and religion. It is confidently asserted, by those who have the means of forming a correct judgment, that at least two-thirds of those that have attained to a suitable age are able to read and write; whilst the present church membership, to say nothing of those that belong to other branches of the church, or of those who have gone to their rest in heaven, is about sixteen hundred; and among no people have I ever witnessed more striking proofs of the existence of sincere, humble consistent piety. If these are not results in which the church may rejoice, we know of nothing on earth that may be a legitimate subject of their joy.

The work needs to be sustained.

But whatever may have been achieved by missions among these people, much still remains to be done. It is not possible, nor desirable, to attempt to perpetuate the nationality of these different tribes. The tide of white population is fast gathering around their borders and will ere long break over all opposing barriers. No treaties, no measures of prudence and no theories of political economy can long prevent this. What christian philanthropy demands in view of this inevitable result is, that these people shall be so enlightened and elevated that they will be taken up by the white population and be identified with them, and not be crushed out, as is likely to be the case with the smaller tribes in Kansas and Nebraska.

This process of identification is rapidly going on in the South-western territory at the present time, and will continue to do so just in proportion as the Indians are improved and elevated; what seems to be particularly needed at the present moment is to reinforce the Choctaw mission by sending out two missionaries to re-occupy important stations that have recently been vacated; by furnishing one additional missionary for the Seminole and another for the Creek mission; and two to commence the work anew among the Cherokees. The last mentioned tribe, the largest of all, are now very nearly without any missionary labor whatever—the Northern missionaries formerly laboring among them having been withdrawn or expelled from the country. A representative from this people is on the floor of the Assembly and will make known their wishes on this subject. Besides this, provision should be made for the support of a few small boarding schools among the different tribes, the chief object of which will be to train native agents, into whose hands the whole work may ultimately be committed. To carry out these suggestions it will be necessary to appoint six new missionaries, the same number of teachers, and to sustain the whole work will require not less than $20,000.

Conclusion.

Such are the facts connected with the history, the present condition and the future prospects of these missions. They have been so arranged and presented as to give the Assembly a comprehensive view of the whole subject, and so that they may have all the information necessary to form a sound judgment in relation to what further should be done. The Indian tribes, in the providence of God, have been thrown upon the care of the Southern Church. There is no other source to which they can now look for the blessings of education and christianity. They have strong claims upon our aid and sympathy. We and our kindred are enjoying the fruits of a rich inheritance which was once exclusively theirs. Many wrongs and injuries have been inflicted upon them in days that are past, and the only reparation that can now be made is to impart to them the blessings of the gospel. They have given the strongest proofs of their capacity for improvement, and their sympathies are all with us in the great conflict now agitating the land. But what is still more important to us as a christian people is, that the smiles of the great Head of the Church have attended this work in a most especial manner from its first inception up to the present moment. The best interests of this people, therefore, the honor and glory of the Redeemer, as well as our own duty and obligation bind us to this work, and if we may judge from the cheerfulness and liberality with which it has been sustained, the last six months, there is no doubt but the whole Southern Church demands that it should be carried forward.

REPORT OF THE SOUTH-WESTERN COMMITTEE OF THE BOARD OF DOMESTIC MISSIONS AT NEW ORLEANS,

TO THE GENERAL ASSEMBLY OF THE PRESBYTERIAN CHURCH IN THE CONFEDERATE STATES, CONVENED AT AUGUSTA, GA., DEC. 4, 1861.

The South-Western Advisory Committee, it will be remembered, was created by an order of the General Assembly of 1859. It did not, however, go into active operation until November of that year, after considerable correspondence with the Parent Board at Philadelphia, in which the relations of the two bodies were adjusted. As this arrangement is now a thing altogether of the past, it is unnecessary to spread out the details here. The first Annual Report, closing March 1, 1860, and embracing of course only the proceedings of four months, was presented through the Parent Board to the Assembly of 1860. The second Annual Report, covering an entire year, was through the same channel laid before the Assembly of 1861. This report, in printed form and giving a succint history of the Committee from the beginning, is herewith submitted to this Assembly—if not for review, at least for the information it may impart. Upon its examination, the receipts from March 1, 1860, to March 1, 1861, will be found to be $15,580 69; which, with a balance of $9,536 16, remaining in the treasury at the commencement of the fiscal year, made the cash resources of the year $25,116 85. The disbursements during that period amounted to $17,387 50, leaving a balance in the treasury, on the first of March, 1861, of $7,729 55. These receipts and disbursements do not, however, include boxes of clothing, &c., valued at $2,114 84, which were distributed to the most needy of our Missionaries, in addition to their salaries.

Since the first of March, 1861, the receipts to November 1, 1861, as will be seen from the statement of the Treasurer herewith submitted, have amounted to $4,490 37; making, with the balance above mentioned, the working income of the Committee during this period of eight months, $12,219 92. The disbursements during this time have been $9,334 45, leaving in the treasury on the first of November, 1861, $2,885 47. The whole of this balance is, however, pledged to the Missionaries now in commission; in accordance with a rule to which the Committee has faithfully adhered, of granting no commission unless the money be on deposit to pay the stipulated salary to the date of its expiration—a rule which may sometimes check the rapid expansion of its operations, but which effectually prevents the incurring of a debt, and which has doubtless saved the Committee from insolvency during the extraordinary pecuniary pressure of the present crisis.

From the printed report of March last, it will be seen that thirty-eight Missionaries remained in commission at that date. Since then, *nine* have been re-commissioned, and *nine* from different causes have withdrawn. *Eleven* new commissions have been issued; so that the number dependent upon the Committee for support is substantially the same as eight months ago. Indeed, with the cloud thickening and darkening all over our land, common prudence would dictate that we should not enlarge our operations, but rather that we should reef our sails while driving before the wind. It is a comfort to us that few, if any, applications formally made for commissions have been refused. But our largest hope has not prevailed beyond the expectation of simply sustaining our operations upon the existing scale, until these calamities be over-past. We rejoice that through the good hand of our God we are at least able to present to this General Assembly a solvent treasury, and a scheme of Missionary effort which has not been reduced in its proportions, so far, by our national troubles.

After the extraordinary action taken in May last, by the old Assembly, and war had drawn its bars and closed the gates of all communication between the North and the South, no other course was left the Committee but to assume the independent management of this great interest of the Church, without reference any longer to the Parent Board at Philadelphia, to which hitherto it had been amenable. Nor can we fail to notice the wonderful manner in which God prepared and equipped the Southern Presbyterian Church for the storm which has so recently burst

over our heads, in the creation of this agency, without which the work of Domestic Missions upon our extended frontier must have been brought abruptly to a close, and many faithful laborers, without a warning, would have been cast loose upon the world, without visible prospect of support for themselves and their suffering families. But through the good Providence of our blessed Master and Head, amidst the terrible convulsions of the times, the work of Missions has moved on without a jar, to the present moment.

The District Secretary, appointed by the Parent Board, was compelled early in the summer, by the circumstances of his family, to join them in a Northern State, and has not since been able to return. We are advised by him that, after the course pursued by the last Assembly, he felt himself obliged to resign his office to the Board at Philadelphia—so that the Committee since May last has been without a Secretary, except as the duties of that office have been temporarily discharged by one of themselves.

It should be stated to the Assembly that by legacy and donation, the Parent Board claimed portions of land and other property, both in Mississippi and Texas. The Committee opened a correspondence with the agents, in whose hands all this property still lies, instituting a claim to the same since the division of the Church; according, as we suppose, to the intentions of the donors. It seemed to us that, pending the settlement of property questions between the two portions of the Church, this claim should be asserted by us; and that the property in question should not be suffered to run the hazard of confiscation as belonging to an alien enemy.

In reviewing the history of the two years of its existence, the Committee cannot but utter its conviction that what was initiated by the Assembly of 1859, as an experiment, has been demonstrated a success. The contributions of the Churches within the territory assigned to us, and the Missionaries introduced into the field, have been increased at least three-fold, and that in the face of difficulties to which allusion is made in the printed report of March last, and which need not be recited here. The Committee now lays down its trust at the feet of this Assembly, and will surrender to whatever agency it may appoint, its books and papers and all the funds it may hold in its possession; bespeaking their most earnest attention to this great and solemn work of the Church, and imploring the guidance and blessing of the Redeemer upon all their deliberations and conclusions touching the same.

Submitted on behalf of the South-Western Advisory Committee of Domestic Missions.

B. M. Palmer,
R. McInnis,
I. J. Henderson,
S. B. Newman,
J. A. Maybin,
W. C. Black,
F. Stringer,
H. Thomas, Jr.

Executive Committee.

ADDRESS BY THE GENERAL ASSEMBLY

TO ALL THE CHURCHES OF JESUS CHRIST THROUGHOUT THE EARTH, UNANIMOUSLY ADOPTED AT THEIR SESSIONS IN AUGUSTA, GA., DECEMBER, 1861.

The General Assembly of the Presbyterian Church in the Confederate States of America to all the Churches of Jesus Christ throughout the earth, greeting: Grace, mercy and peace be multiplied upon you!

Dearly Beloved Brethren:

It is probably known to you that the Presbyteries and Synods in the Confederate States, which were formerly in connection with the General Assembly of the Presbyterian Church in the United States of America, have renounced the jurisdiction of that body; and dissolved the ties which bound them ecclesiastically with their brethren of the North. This act of separation left them without any formal union among themselves. But as they were one in faith and order, and still adhered to their old standards, measures were promptly adopted for giving expression to their unity, by the organization of a Supreme Court, upon the model of the one whose authority they had just relinquished. Commissioners, duly appointed, from all the Presbyteries of these Confederate States, met accordingly, in the city of Augusta, on the fourth day of December, in the year of our Lord one thousand eight hundred and sixty-one, and then and there proceeded to constitute the General Assembly of the Presbyterian Church in the Confederate States of America. The Constitution of the Presbyterian Church in the United States—that is to say, the Westminster Confession of Faith, the Larger and Shorter Catechisms, the Form of Government, the Book of Discipline, and the Directory for Worship—were unanimously and solemnly declared to be the Constitution of the Church in the Confederate States, with no other change than the substitution of Confederate for United wherever the country is mentioned in the standards. The Church, therefore, in these seceded States, presents now the spectacle of a separate, and independent and complete organization, under the style and title of the Presbyterian Church in the Confederate States of America. In thus taking its place among sister Churches of this and other countries, it seems proper that it should set forth the causes which have impelled it to separate from the Church of the North, and to indicate a general view of the course which it feels it incumbent upon it to pursue in the new circumstances in which it is placed.

We should be sorry to be regarded by our brethren in any part of the world as guilty of schism. We are not conscious of any purpose to rend the body of Christ. On the contrary, our aim has been to promote the unity of the Spirit in the bonds of peace. If we know our own hearts, and can form any just estimate of the motives which have governed us, we have been prompted by a sincere desire to promote the glory of God, and the efficiency, energy, harmony and zeal of His visible kingdom in the earth. We have separated from our brethren of the North as Abraham separated from Lot—because we are persuaded that the interests of true religion will be more effectually subserved by two independent Churches, under the circumstances in which the two countries are placed, than by one united body:

1. In the first place, the course of the last Assembly, at Philadelphia, conclusively shows that if we should remain together, the political questions which divide us as citizens, will be obtruded on our Church Courts, and discussed by Christian Ministers and Elders with all the acrimony, bitterness and rancour with which such questions are usually discussed by men of the world. Our Assembly

would present a mournful spectacle of strife and debate. Commissioners from the Northern would meet with Commissioners from the Southern Confederacy, to wrangle over the questions which have split them into two Confederacies, and involved them in furious and bloody war. They would denounce each other, on the one hand, as tyrants and oppressors, and on the other, as traitors and rebels. The Spirit of God would take His departure from these scenes of confusion, and leave the Church lifeless and powerless, an easy prey to the sectional divisions and angry passions of its members. Two nations, under any circumstances, except those of perfect homogeneousness, cannot be united in one Church, without the rigid exclusion of all civil and secular questions from its halls. Where the countries differ in their customs and institutions, and view each other with an eye of jealousy and rivalry, if national feelings are permitted to enter the Church Courts, there must be an end of harmony and peace. The prejudices of the man and the citizen will prove stronger than the charity of the Christian. When they have allowed themselves to denounce each other for their national peculiarities, it will be hard to join in cordial fellowship as members of the same spiritual family. Much more must this be the case where the nations are not simply rivals, but enemies—when they hate each other with a cruel hatred—when they are engaged in a ferocious and bloody war, and when the worst passions of human nature are stirred to their very depths. An Assembly composed of representatives from two such countries, could have no security for peace except in a steady, uncompromising adherence to the Scriptural principle, that it would know no man after the flesh; that it would abolish the distinctions of Barbarian, Scythian, bond and free, and recognize nothing but the new creature in Christ Jesus. The moment it permits itself to know the Confederate or the United States, the moment its members meet as citizens of these countries, our political differences will be transferred to the house of God, and the passions of the forum will expel the Spirit of Holy Love and of Christian communion.

We cannot condemn a man, in one breath, as unfaithful to the most solemn earthly interests—his country and his race—and commend him in the next as a loyal and faithful servant of his God. If we distrust his patriotism, our confidence is apt to be very measured in his piety. The old adage will hold here as in other things, *falsus in uno, falsus in omnibus.*

The only conceivable condition, therefore, upon which the Church of the North and the South could remain together as one body, with any prospect of success, is the rigorous exclusion of the questions and passions of the forum from its halls of debate. This is what always ought to be done. The provinces of Church and State are perfectly distinct, and the one has no right to usurp the jurisdiction of the other. The State is a natural institute, founded in the constitution of man as moral and social, and designed to realize the idea of justice. It is the society of rights. The Church is a supernatural institute, founded in the facts of redemption, and is designed to realize the idea of grace. It is the society of the redeemed. The State aims at social order, the Church at spiritual holiness. The State looks to the visible and outward, the Church is concerned for the invisible and inward. The badge of the State's authority is the sword, by which it becomes a terror to evil doers, and a praise to them that do well. The badge of the Church's authority is the keys, by which it opens and shuts the Kingdom of Heaven, according as men are believing or impenitent. The power of the Church is exclusively spiritual, that of the State includes the exercise of force. The Constitution of the Church is a Divine revelation—the Constitution of the State must be determined by human reason and the course of Providential events. The Church has no right to construct or modify a government for the State, and the State has no right to frame a creed or polity for the Church. They are as planets moving in different orbits, and unless each is confined to its own track,

the consequences may be as disastrous in the moral world, as the collision of different spheres in the world of matter. It is true that there is a point at which their respective jurisdictions seem to meet—in the idea of duty. But even duty is viewed by each in very different lights. The Church enjoins it as obedience to God, and the State enforces it as the safeguard of order. But there can be no collision, unless one or the other blunders as to the things that are materially right. When the State makes wicked laws, contradicting the eternal principles of rectitude, the Church is at liberty to testify against them; and humbly to petition that they may be repealed. In like manner, if the Church becomes seditious and a disturber of the peace, the State has a right to abate the nuisance. In ordinary cases, however, there is not likely to be a collision. Among a Christian people, there is little difference of opinion as to the radical distinctions of right and wrong. The only serious danger is where moral duty is conditioned upon a political question. Under the pretext of inculcating duty, the Church may usurp the power to determine the question which conditions it, and that is precisely what she is debarred from doing. The condition must be given. She must accept it from the State, and then her own course is clear. If Cæsar is your master, then pay tribute to him; but whether the if holds, whether Cæsar is your master or not, whether he ever had any just authority, whether he now retains it, or has forfeited it, these are points which the Church has no commission to adjudicate.

Had these principles been steadily maintained by the Assembly at Philadelphia, it is possible that the ecclesiastical separation of the North and the South might have been deferred for years to come. Our Presbyteries, many of them, clung with tenderness to the recollections of the past. Sacred memories gathered around that venerable Church which had breasted many a storm and trained our fathers for glory. It had always been distinguished for its conservative influence, and many fondly hoped that, even in the present emergency, it would raise its placid and serene head above the tumults of popular passion, and bid defiance to the angry billows which rolled at its feet. We expected it to bow in reverence only at the name of Jesus. Many dreamed that it would utterly refuse to know either Confederates or Federalists, and utterly refuse to give any authoritative decree without a "thus saith the Lord." It was ardently desired that the sublime spectacle might be presented of one Church upon earth combining in cordial fellowship and in holy love—the disciples of Jesus in different and even in hostile lands. But, alas! for the weakness of man, these golden visions were soon dispelled. The first thing which roused our Presbyteries to look the question of separation seriously in the face, was the course of the Assembly in venturing to determine, as a Court of Jesus Christ, which it did by necessary implication, the true interpretation of the Constitution of the United States as to the kind of government it intended to form. A political theory was, to all intents and purposes, propounded, which made secession a crime, the seceding States rebellious, and the citizens who obeyed them traitors. We say nothing here as to the righteousness or unrighteousness of these decrees. What we maintain is, that whether right or wrong, the Church had no right to make them—she transcended her sphere, and usurped the duties of the State. The discussion of these questions, we are sorry to add, was in the spirit and temper of partizan declaimers. The Assembly, driven from its ancient moorings, was tossed to and fro by the waves of popular passion. Like Pilate, it obeyed the clamor of the multitude, and though acting in the name of Jesus, it kissed the sceptre and bowed the knee to the mandates of Northern phrenzy. The Church was converted into the forum, and the Assembly was henceforward to become the arena of sectional divisions and national animosities.

We frankly admit that the mere unconstitutionality of the proceedings of the

last Assembly is not, in itself considered, a sufficient ground of separation. It is the consequences of these proceedings which make them so offensive. It is the door which they open for the introduction of the worst passions of human nature into the deliberations of Church Courts. The spirit of these proceedings, if allowed to prevail, would forever banish peace from the Church, and there is no reason to hope that the tide which has begun to flow can soon be arrested. The two Confederacies hate each other more intensely now than they did in May, and if their citizens should come together upon the same floor, whatever might be the errand that brought them there, they could not be restrained from smiting each other with the fist of wickedness. For the sake of peace, therefore, for Christian charity, for the honor of the Church, and for the glory of God, we have been constrained, as much as in us lies, to remove all occasion of offence. We have quietly separated, and we are grateful to God that while leaving for the sake of peace, we leave it with the humble consciousness that we, ourselves, have never given occasion to break the peace. We have never confounded Cæsar and Christ, and we have never mixed the issues of this world with the weighty matters that properly belong to us as citizens of the Kingdom of God.

2. Though the immediate occasion of separation was the course of the General Assembly at Philadelphia in relation to the Federal Government and the war, yet there is another ground on which the independent organization of the Southern Church can be amply and scripturally maintained. The unity of the Church does not require a formal bond of union among all the congregations of believers throughout the earth. It does not demand a vast imperial monarchy like that of Rome, nor a strictly universal council, like that to which the complete development of Presbyterianism would naturally give rise. The Church Catholic is one in Christ, but it is not necessarily one visible, all-absorbing organization upon earth. There is no schism where there is no breach of charity. Churches may be perfectly at one in every principle of faith and order, and yet geographically distinct, and mutually independent. As the unity of the human race is not disturbed by its division into countries and nations, so the unity of the spiritual seed of Christ is neither broken nor impaired by separation and division into various Church constitutions. Accordingly, in the Protestant countries, Church organizations have followed national lines. The Calvinistic Churches of Switzerland are distinct from the Reformed Church of France. The Presbyterians of Ireland belong to a different Church from the Presbyterians of Scotland, and the Presbyterians of this country constitute a Church, in like manner, distinct from all other Churches on the globe. That the division into national Churches, that is, Churches bounded by national lines, is, in the present condition of human nature, a benefit, seems to us too obvious for proof. It realizes to the Church Catholic all the advantages of a division of labor. It makes a Church organization homogeneous and compact—it stimulates holy rivalry and zeal—it removes all grounds of suspicion and jealousy on the part of the State. What is lost in expansion is gained in energy. The Church Catholic, as thus divided, and yet spiritually one, divided, but not rent, is a beautiful illustration of the great philosophical principle which pervades all nature—the co-existence of the one with the many.

If it is desirable that each nation should contain a separate and an independent Church, the Presbyteries of these Confederate States need no apology for bowing to the decree of Providence, which, in withdrawing their country from the government of the United States, has, at the same time, determined that they should withdraw from the Church of their fathers. It is not that they have ceased to love it—not that they have abjured its ancient principles, or forgotten its glorious history. It is to give these same principles a richer, freer, fuller development

among ourselves than they possibly could receive under foreign culture. It is precisely because we love that Church as it was, and that Church as it should be, that we have resolved, as far as in us lies, to realise its grand idea in the country, and under the Government where God has cast our lot. With the supreme control of ecclesiastical affairs in our own hands, we may be able, in some competent measure, to consummate this result. In subjection to a foreign power, we could no more accomplish it than the Church in the United States could have been developed in dependence upon the Presbyterian Church of Scotland. The difficulty there would have been, not the distance of Edinburgh from New York, Philadelphia or Charleston, but the difference in the manners, habits, customs and ways of thinking, the social, civil and political institutions of the people. These same difficulties exist in relation to the Confederate and United States, and render it eminently proper that the Church in each should be as separate and independent as the Governments.

In addition to this, there is one difference which so radically and fundamentally distinguishes the North and the South, that it is becoming every day more and more apparent that the religious, as well as the secular interests of both will be more effectually promoted by a complete and lasting separation The antagonism of Northern and Southern sentiment on the subject of slavery lies at the root of all the difficulties which have resulted in the dismemberment of the Federal Union, and involved us in the horrors of an unnatural war. The Presbyterian Church in the United States has been enabled by the Divine grace to pursue, for the most part, an eminently conservative, because a thoroughly scriptural, policy in relation to this delicate question. It has planted itself upon the Word of God, and utterly refused to make slaveholding a sin, or non-slaveholding a term of communion. But though both sections are agreed as to this general principle, it is not to be disguised that the North exercises a deep and settled antipathy to slavery itself, while the South is equally zealous in its defence. Recent events can have no other effect than to confirm the antipathy on the one hand and strengthen the attachment on the other. The Northern section of the Church stands in the awkward predicament of maintaining, in one breath, that slavery is an evil which ought to be abolished, and of asserting in the next, that it is not a sin to be visited by exclusion from communion of the saints. The consequence is, that it plays partly into the hands of abolitionists and partly into the hands of slaveholders, and weakens its influence with both. It occupies the position of a prevaricating witness whom neither party will trust. It would be better, therefore, for the moral power of the Northern section of the Church to get entirely quit of the subject. At the same time, it is intuitively obvious that the Southern section of the Church, while even partially under the control of those who are hostile to slavery, can never have free and unimpeded access to the slave population. Its ministers and elders will always be liable to some degree of suspicion. In the present circumstances, Northern alliance would be absolutely fatal. It would utterly preclude the Church from a wide and commanding field of usefulness. This is too dear a price to be paid for a nominal union. We cannot afford to give up these millions of souls and consign them, so far as our efforts are concerned, to hopeless perdition, for the sake of preserving an outward unity which, after all, is an empty shadow. If we would gird ourselves heartily and in earnest, for the work which God has set before us, we must have the control of our ecclesiastical affairs, and declare ourselves separate and independent.

And here we may venture to lay before the Christian world our views as a Church, upon the subject of slavery. We beg a candid hearing.

In the first place, we would have it distinctly understood that, in our ecclesiastical capacity, we are neither the friends nor the foes of slavery, that is to say, we

have no commission either to propagate or abolish it. The policy of its existence or non-existence is a question which exclusively belongs to the State. We have no right, as a Church, to enjoin it as a duty, or to condemn it as a sin. Our business is with the duties which spring from the relation; the duties of the masters on the one hand, and of their slaves on the other. These duties we are to proclaim and to enforce with spiritual sanctions. The social, civil, political problems connected with this great subject transcend our sphere, as God has not entrusted to His Church the organization of society, the construction of Governments, nor the allotment of individuals to their various stations. The Church has as much right to preach to the monarchies of Europe, and the despotism of Asia, the doctrines of republican equality, as to preach to the Governments of the South the extirpation of slavery. This position is impregnable, unless it can be shown that slavery is a sin. Upon every other hypothesis, it is so clearly a question for the State, that the proposition would never for a moment have been doubted, had there not been a foregone conclusion in relation to its moral character. Is slavery, then, a sin?

In answering this question, as a Church, let it be distinctly borne in mind that the only rule of judgment is the written word of God. The Church knows nothing of the intuitions of reason or the deductions of philosophy, except those reproduced in the Sacred Canon. She has a positive constitution in the Holy Scriptures, and has no right to utter a single syllable upon any subject, except as the Lord puts words in her mouth. She is founded, in other words, upon express *revelation*. Her creed is an authoritative testimony of God, and not a speculation, and what she proclaims, she must proclaim with the infallible certitude of faith, and not with the hesitating assent of an opinion. The question, then, is brought within a narrow compass: Do the Scriptures directly or indirectly condemn slavery as a sin? If they do not, the dispute is ended, for the Church, without forfeiting her character, dares not go beyond them.

Now, we venture to assert that if men had drawn their conclusions upon this subject only from the Bible, it would no more have entered into any human head to denounce slavery as a sin, than to denounce monarchy, aristocracy or poverty. The truth is, men have listened to what they falsely considered as primitive intuitions, or as necessary deductions from primitive cognitions, and then have gone to the Bible to confirm the crotchets of their vain philosophy. They have gonethere determined to find a particular result, and the consequence is, that they leave with having made, instead of having interpreted, Scripture. Slavery is no new thing. It has not only existed for ages in the world, but it has existed, under every dispensation of the covenant of grace, in the Church of God. Indeed, the first organization of the Church as a visible society, separate and distinct from the unbelieving world, was inaugurated in the family of a slaveholder. Among the very first persons to whom the seal of circumcision was affixed, were the slaves of the father of the faithful, some born in his house, and others bought with his money. Slavery again re-appears under the Law. God sanctions it in the first table of the Decalogue, and Moses treats it as an institution to be regulated, not abolished; legitimated and not condemned. We come down to the age of the New Testament, and we find it again in the Churches founded by the Apostles under the plenary inspiration of the Holy Ghost. These facts are utterly amazing, if slavery is the enormous sin which its enemies represent it to be. It will not do to say that the Scriptures have treated it only in a general, incidental way, without any clear implication as to its moral character. Moses surely made it the subject of express and positive legislation, and the Apostles are equally explicit in inculcating the duties which spring from both sides of the relation. They treat slaves as bound to obey and inculcate obedience as an office of religion—a thing wholly self-contradictory, if the authority exercised over them were unlawful and iniquitous.

But what puts this subject in a still clearer light, is the manner in which it is sought to extort from the Scriptures a contrary testimony. The notion of direct and explicit condemnation is given up. The attempt is to show that the genius and spirit of Christianity are opposed to it—that its great cardinal principles of virtue are utterly against it. Much stress is laid upon the Golden Rule and upon the general denunciations of tyranny and oppression. To all this we reply, that no principle is clearer than that a case positively excepted cannot be included under a general rule. Let us concede, for a moment, that the laws of love, and the condemnation of tyranny and oppression, seem logically to involve, as a result, the condemnation of slavery; yet, if slavery is afterwards expressly mentioned and treated as a lawful relation, it obviously follows, unless Scripture is to be interpreted as inconsistent with itself, that slavery is, by necessary implication, excepted. The Jewish law forbade, as a general rule, the marriage of a man with his brother's wife. The same law expressly enjoined the same marriage in a given case. The given case was, therefore, an exception, and not to be treated as a violation of the general rule. The law of love has always been the law of God. It was enunciated by Moses almost as clearly as it was enunciated by Jesus Christ. Yet, notwithstanding this law, Moses and the Apostles alike sanctioned the relation of slavery. The conclusion is inevitable, either that the law is not opposed to it, or that slavery is an excepted case. To say that the prohibition of tyranny and oppression include slavery, is to beg the whole question. Tyranny and oppression involve either the unjust usurpation or the unlawful exercise of power. It is the unlawfulness, either in its principle or measure, which constitutes the core of the sin. Slavery must, therefore, be proved to be unlawful, before it can be referred to any such category. The master may, indeed, abuse his power, but he oppresses not simply as a master, but as a wicked master.

But, apart from all this, the law of love is simply the inculcation of universal equity. It implies nothing as to the existence of various ranks and gradations in society. The interpretation which makes it repudiate slavery would make it equally repudiate all social, civil and political inequalities. Its meaning is, not that we should conform ourselves to the arbitrary expectations of others, but that we should render unto them precisely the same measure which, if we were in their circumstance, it would be reasonable and just in us to demand at their hands. It condemns slavery, therefore, only upon the supposition that slavery is a sinful relation—that is, he who extracts the prohibition of slavery from the Golden Rule, begs the very point in dispute.

We cannot prosecute the argument in detail, but we have said enough, we think, to vindicate the position of the Southern Church. We have assumed no new attitude. We stand exactly where the Church of God has always stood—from Abraham to Moses, from Moses to Christ, from Christ to the Reformers, and from the Reformers to ourselves. We stand upon the foundation of the Prophets and Apostles, Jesus Christ Himself being the Chief corner stone. Shall we be excluded from the fellowship of our brethren in other lands, because we dare not depart from the charter of our faith? Shall we be branded with the stigma of reproach, because we cannot consent to corrupt the word of God to suit the intuitions of an infidel philosophy? Shall our names be cast out as evil, and the finger of scorn pointed at us, because we utterly refuse to break our communion with Abraham, Isaac and Jacob, with Moses, David and Isaiah, with Apostles, Prophets and Martyrs, with all the noble army of confessors who have gone to glory from slave-holding countries and from a slave-holding Church, without ever having dreamed that they were living in mortal sin, by conniving at slavery in the midst of them? If so, we shall take consolation in the cheering consciousness that the Master has accepted us. We may be denounced, despised and cast out of the Synagogues of our brethren. But while they are wrangling about the

distinctions of men according to the flesh, we shall go forward in our Divine work, and confidently anticipate that, in the great day, as the consequence of our humble labors, we shall meet millions of glorified spirits, who have come up from the bondage of earth to a nobler freedom than human philosophy ever dreamed of. Others, if they please, may spend their time in declaiming on the tyranny of earthly masters; it will be our aim to resist the real tyrants which oppress the soul—Sin and Satan. These are the foes against whom we shall find it employment enough to wage a successful war. And to this holy war it is the purpose of our Church to devote itself with redoubled energy. We feel that the souls of our slaves are a solemn trust, and we shall strive to present them faultless and complete before the presence of God.

Indeed, as we contemplate their condition in the Southern States, and contrast it with that of their fathers before them, and that of their brethren in the present day in their native land, we cannot but accept it as a gracious Providence that they have been brought in such numbers to our shores, and redeemed from the bondage of barbarism and sin. Slavery to them has certainly been overruled for the greatest good. It has been a link in the wondrous chain of Providence, through which many sons and daughters have been made heirs of the heavenly inheritance. The Providential result is, of course, no justification, if the thing is intrinsically wrong; but it is certainly a matter of devout thanksgiving, and no obscure intimation of the will and purpose of God, and of the consequent duty of the Church. We cannot forbear to say, however, that the general operation of the system is kindly and benevolent; it is a real and effective discipline, and without it, we are profoundly persuaded that the African race in the midst of us can never be elevated in the scale of being As long as that race, in its comparative degradation, co-exists, side by side, with the white, bondage is its normal condition.

As to the endless declamation about human rights, we have only to say that human rights are not a fixed, but a fluctuating quantity. Their sum is not the same in any two nations on the globe. The rights of Englishmen are one thing, the rights of Frenchmen another. There is a minimum without which a man cannot be responsible; there is a maximum which expresses the highest degree of civilization and of Christian culture. The education of the species consists in its ascent along this line. As you go up, the number of rights increases, but the number of individuals who possess them diminishes. As you come down the line, rights are diminished, but the individuals are multiplied. It is just the opposite of the predicamental scale of the logicians. There comprehension diminishes as you ascend and extension increases, and comprehension increases as you descend and extension diminishes. Now, when it is said that slavery is inconsistent with human rights, we crave to stand under what point in this line is the slave conceived to occupy. There are, no doubt, many rights which belong to other men—to Englishmen to Frenchmen, to his master, for example—which are denied to him. But is he fit to possess them? Has God qualified him to meet the responsibilities which their possession necessarily implies? His place in the scale is determined by his competency to fulfil its duties. There are other rights which he certainly possesses, without which he could neither be human nor accountable. Before slavery can be charged with doing, him injustice, it must be shown that the minimum which falls to his lot at the bottom of the line is out of proportion to his capacity and culture —a thing which can never be done by abstract speculation. The truth is, the education of the human race for liberty and virtue, is a vast Providential scheme, and God assigns to every man, by a wise and holy decree, the precise place he is to occupy in the great moral school of humanity. The scholars are distributed into classes, according to their competency and progress. For God is in history.

To avoid the suspicion of a conscious weakness of our cause, when contemplated from the side of pure speculation, we may advert for a moment to those pretended intuitions which stamp the reprobation of humanity upon this ancient and hoary institution. We admit that there are primitive principles in morals which lie at the root of human consciousness. But the question is, how are we to distinguish them? The subjective feeling of certainty is no adequate criterion, as that is equally felt in reference to crotchets and hereditary prejudices. The very point is to know when this certainty indicates a primitive cognition, and when it does not. There must, therefore, be some eternal test, and whatever cannot abide that test has no authority as a primary truth. That test is an inward necessity of thought, which, in all minds at the proper stage of maturity, is absolutely universal. Whatever is universal is natural. We are willing that slavery should be tried by this standard. We are willing to abide by the testimony of the race, and if man, as man, has every where condemned it—if all human laws have prohibited it as crime—if it stands in the same category with malice, murder and theft, then we are willing, in the name of humanity, to renounce it, and to renounce it forever. But what if the overwhelming majority of mankind have approved it? what if philosophers and statesmen have justified it, and the laws of all nations acknowledged it; what then becomes of these luminous intuitions? They are an *ignis fatuus*, mistaken for a star.

We have now, brethren, in a brief compass, for the nature of this address admits only of an outline, opened to you our whole hearts upon this delicate and vexed subject. We have concealed nothing. We have sought to conciliate no sympathy by appeals to your charity. We have tried our cause by the Word of God; and though protesting against its authority to judge in a question concerning the duty of the Church, we have not refused to appear at the tribunal of reason. Are we not right, in view of all the preceding considerations, in remitting the social, civil and political problems connected with slavery to the State? Is it not a subject, save in the moral duties which spring from it, which lies beyond the province of the Church? Have we any right to make it an element in judging of Christian character? Are we not treading in the foot-steps of the flock? Are we are not acting as Christ and His Apostles have acted before us? Is it not enough for us to pray and labor, in our lot, that all men may be saved, without meddling as a Church with the technical distinction of their civil life. We leave the matter with you. We offer you the right hand of fellowship. It is for you to accept it or reject it. We have done our duty. We can do no more. Truth is more precious than union, and if you cast us out as sinners, the breach of charity is not with us, as long as we walk accord ing to the light of the written word.

The ends which we propose to accomplish as a Church are the same as those which are proposed by every other Church. To proclaim God's truth as a witness to the nations; to gather his elect from the four corners of the earth, and through the Word, Ministries and Ordinances to train them for eternal life, is the great business of His people. The only thing that will be at all peculiar to us, is the manner in which we shall attempt to discharge our duty. In almost every department of labor, except the pastoral care of congregations, it has been usual for the Church to resort to societies more or less closely connected with itself, and yet, logically and really distinct. It is our purpose to rely upon the regular organs of our government, and executive agencies directly and immediately responsible to them. We wish to make the Church, not merely a superintendent, but an agent. We wish to develope the idea that the congregation of believers, as visibly organized, is the very society or corporation which is divinely called to do the work of the Lord. We shall, therefore, endeavor to do what has never

yet been adequately done—bring out the energies of our Presbyterian system of government. From the Session to the Assembly we shall strive to enlist all our courts, as courts, in every department of Christian effort. We are not ashamed to confess that we are intensely Presbyterian. We embrace all other denominations in the arms of Christian fellowship and love, but our own scheme of government we humbly believe to be according to the pattern shown in the Mount, and, by God's grace, we propose to put its efficiency to the test.

Brethren, we have done. We have told you who we are, and what we are. We greet you in the ties of Christian brotherhood. We desire to cultivate peace and charity with all our fellow Christians throughout the world. We invite to ecclesiastical communion all who maintain our principles of faith and order. And now we commend you to God and the Word of His grace. We devoutly pray that the whole Catholic Church may be afresh baptised with the Holy Ghost, and that she may speedily be stirred up to give the Lord no rest until He establish and make Jerusalem a praise in the earth.

[Signed,] B. M. Palmer, Moderator.
Jno. N. Waddel, Stated Clerk.
Joseph R. Wilson, Permanent Clerk.
D. McNeill Turner, Temporary Clerk.

Ministers.—John S. Wilson, Wm. Henry Foote, John H. Bocock, Samuel R. Houston, Francis McFarland, W. T. Richardson, Peyton Harrison, Theodoric Pryor, Samuel D. Stuart, James B. Ramsey, Drury Lacy, P. H. Dalton, Robert Hett Chapman, J. W. Elliott, R. B. McMullen, Shepard Wells, J. H. Lorance, John B. Adger, John S. Harris, J. Leighton Wilson, D. E. Frierson, J. H. Thornwell, A. W. Leland, J. E. Dubose, N. A. Pratt, G. W. Boggs, Robert B. White, A. B. McCorkle, John A. Smylie, James A. Lyon, J. Franklin Ford, W. C. Emerson, John Hunter, Richmond McInnis, W. D. Moore, J. H. Gillespie, W. N. Frierson, A. H. Caldwell, Thos. R. Welch, John I. Boozer, Cyrus Kingsbury, R. M. Loughridge, Rufus W. Bailey, Hillery Moseley, R. F. Bunting, Levi Tenney.

Ruling Elders.—James D. Armstrong, B. F. Renick, J. W. Gilkeson, J. L. Campbell, T. E. Perkinson, Wm. F. C. Gregory, Samuel McCorkle, Jesse H. Lindsay, Charles Phillips, James H. Dickson, J. G. Shepherd, James G. Ramsey, William Murdock, Samuel B. McAdams, A. W. Putnam, Lewis B. Thornton, Thos. C. Perrin, Job Johnstone, R. S. Hope, J. S. Thompson, W. Veronneau Finley, John Bonner, William A. Forward, D. C. Houston, Wm. P. Webb, James Montgomery, W. H. Simpson, Wm. C. Black, David Hadden, H. H. Kimmons, J. T. Swayne, T. L. Dunlap, Edward W. Wright.

SERMON,

PREACHED IN THE FIRST PRESBYTERIAN CHURCH, AUGUSTA, GA., DECEMBER 4TH, 1861, AT THE OPENING OF THE FIRST GENERAL ASSEMBLY OF THE PRESBYTERIAN CHURCH IN THE CONFEDERATE STATES OF AMERICA; BY THE REV. BENJAMIN M. PALMER, D. D.

FATHERS AND BRETHREN:—This Assembly is convened under circumstances of unusual solemnity, and any one of us might well shrink from the responsibility of uttering the first words which are to be spoken here. I see before me venerable men whom whem the church of God has honored with the highest mark of her confidence—men venerable for their wisdom, no less than for their age—who should, perhaps, as your organ, speak to-day in the hearing of the nation and of the Church. But a Providence which I have had no hand in shaping seems to have devolved upon me this duty, as delicate as it is solemn. It only remains for me to bespeak your sympathy, and to implore the divine blessing upon what I may be able to say from the concluding words of the 1st chapter of Ephesians:

"And gave Him to be Head over all things to the Church; which is His body, the fulness of Him that filleth all is all." Ephesians, chap. 1, vs. 22, 23.

You have often admired in the Epistles of Paul the vigor of his inspired and sanctified logic; driving, like a wedge, through the complications of the most perplexed reasoning to its very heart. Not less wonderful is that intellectual comprehensiveness, which, stretching across the breadth of a zone, gathers up all the indirections of his theme, and lays them over upon it in rapid and cumulative utterances—till language begins to break beneath the weight of his thought; and the arguments, set on fire with the ardor of his emotion, reaches the goal a perfect pyramid of flame. The passage just recited is a sufficient example of this rare combination of the discursive with the severely logical in the writings of this great Apostle; for the grand thoughts it presents are nevertheless gathered up by the way, and wrought into the texture of his discourse by incidental allusion. Having first traced the calling and salvation of these Ephesian Christians to its source in the free and gracious love of God, through which they were chosen in Christ; and having unfolded the method of grace, by redemption through his blood, he pauses that he may lift them to some adequate conception of the privileges into which they have been introduced. This, however, he attempts not through cold and didactic exposition, but in the language of prayer, burning throughout with a holy and earnest passion: "that the eyes of their understanding may be enlightened, to know what is the hope of their calling, what the riches of the glory of their inheritance," and what the almightiness of the power by which they have been transformed from sinners into saints. Then as if to give some external measure of that power, he points them to the resurrection and exaltation of Christ, in which their own spiritual renovation is implicitly contained. Kindling with the grandeur of his theme growing thus by the accumulation of way-side suggestions, he heaps together in rapid description these phrases burdened with the glory of that Headship which belongs to this risen Saviour, and the honors of that Church standing to Him in such august relations; till even Paul, with his inspired logic all on fire, can say nothing more than that she is "His body, the fullness of Him that filleth all in all." The power of human speech is exhausted in this double utterance; and silence lends its emphasis to the unspoken thoughts which no dialect beneath that of the Seraphim may express. Who of us, my brethren, has not been stunned by this holy vehemence of Paul, as he piles together his massive words; each bursting with a separate wealth, and revealing the agony of language in uttering the deep things of God? What resource have we, but to halt at the articulations of his text—until, stored with their digressive sweets, we return to follow the wheels of his chariot as it bounds along the great

highway of his discourse? Such an excursus I now propose to you: for no theme occurs to me more suited to the solemnity of this occasion, than *the supreme dominion to which Christ is exalted as the Head of the Church, and the glory of the Church in that relation as being at once His body and His fulness.*

The testimony of Scripture is given with great largeness to this Headship of Christ. In this immediate connexion, Paul affirms that He is "set at the Father's own right hand in the heavenly places, far above all principality and power, and might and dominion, and every name that is named, not only in this world, but also in that which is to come; and hath put all things under His feet, and gave Him to be the Head over all things." Eph. 1: 20–23. Again, in Philippians: "wherefore God also hath highly exalted Him, and given Him a name which is above every name; that at the name of Jesus every knee should bow, of things in heaven and things in earth, and things under the earth, and that every tongue should confess that Jesus Christ is Lord, to the glory of God the Father." Phil. 2: 9–11. What enumeration can be more exhaustive, and what description more minute, of the universality and glory of this dominion? In like manner, we read in the prophetic record the testimony of Daniel: "I saw in the night-visions, and behold, one like the Son of Man came with the clouds of Heaven, and came to the Ancient of days, and they brought Him near before Him; and there was given Him dominion and glory, and a kingdom, that all people nations and languages should serve Him. His dominion is an everlasting dominion, which shall not pass away, and His kingdom that which shall not be destroyed." Dan. 7: 13, 14. The Evangelical Isaiah, too, lifts up the voice of the ancient Church: "unto us a child is born, unto us a son is given, and the government shall be upon His shoulders; and His name shall be called Wonderful, Counsellor, the Mighty God, the Everlasting Father, the Prince of Peace. Of the increase of His government and peace, there shall be no end, upon the throne of David and upon His kingdom to order it, and to establish it with judgment and with justice, from henceforth even forever." Isa. 9: 6, 7. Our Lord Himself asserts His claim of universal empire and founds upon it the great commission of the Church: "All power is given unto me in Heaven and upon earth —go ye, therefore, and teach all nations." Mat. 28: 18, 19. Finally, the lonely Seer on Patmos turns his telescopic gaze into the Heavens, and reveals the Grand Assembly in their solemn worship around the throne, "and the number of them was ten thousand times ten thousand, and thousands of thousands, and every creature which is in heaven and on the earth, and under the earth, and such as are in the sea, and all that are in them, heard I saying, blessing and honor and glory and power, be unto Him that sitteth upon the throne, and unto the Lamb forever and ever." Rev. 5: 11, 13. Such is the testimony of prophecy, both as it begins, and as it closes the sacred canon.

Observe, however, of whom all this is affirmed. It is not alone of the Eternal Word which dwelt in Christ; nor yet alone of the man Jesus, in whom that Word was made flesh—but of the Christ, in whom these two natures meet and are indissolubly united. So that we are compelled to look upon both the terms of this complex person before we can apprehend the nature and the greatness of this supremacy. We shall discover reasons in both for the sublime agency assigned to Him as "the whole creation's Head." Looking, then, upon the divine side, it is obvious,

1. *That all the perfections of God are indispensable to the fulfilment of this amazing trust.* Recurring to the passages already quoted, this Headship clearly includes universal conservation and rule. The whole administration of Providence and Law, over matter and over mind, is delegated to this Head; who cannot therefore, be a mere creature, lacking the first attributes necessary to the

execution of his task. Suppose the universe of matter to be created; yet is it throughout, from the atom to the mass, senseless and inert. The mechanical forces pent up within its gigantic frame, slumber in a repose deep as that of death, until evoked and put in play by the operative will of the Great Designer: and the constant pressure of the same external will is the secret power by which the wheels and pistons of the blind machine are driven.

Proudly as science may descant upon the laws of nature which it is her province to explore, they are at last but the formulas into which our knowledge, drawn from extended observation, is generalized. It were sad if reason should be deceived by the pompous phraseology, which often serves but as the cover for that ignorance it is too proud to confess. These physical laws are but records of facts inductively classified, not producing causes to which these facts owe existence. They are only statements of the modes through which Nature is seen to work, and not the secret power to which that working is due. Providence stands over against creation thus as its correlate; precisely the same energy being required in *the continuing*, which was first put forth in *the producing*. The agent, then, to whom this administration of Providence is assigned, must possess the attributes of God. His influential presence must pervade all nature, upholding its separate parts, balancing its discordant forces, adjusting in exact proportions its constituent elements, reconstructing it amidst constant change—its omnipotent and supporting Head.

The same is true in the domain of mind. Myriads of beings, for example, have pressed this globe, each of whom has a history of his own, and each history a separate thread in the great web of Providence. The slenderest of them may not be drawn, without a rent in the general tissue. The tiniest babe, that wakes but for a moment to an infant's joy, and then closes its eyes in sleep forever, was born for a purpose, though born but to die. But see these countless units as they are massed together in society, compacted into States, and living under government and law. What complications are here, to be mastered by Him who is placed as Head over all! Alas! the best statesmanship of earth breaks down in the management even of its subdivided trusts. Contingencies it had not the wisdom to foresee, and too stubborn for control, bring its counsels to naught; and the web so patiently woven by day, is unravelled in the night. What creature, then, may aspire to the premiership of the universe? As the thought ranges upward from the earth through the grand hierarchy of the skies, who among the creatures can take the scale of such an empire, grasp the law which angels and seraphim obey, weave the destinies of all into one historic conclusion, and draw it it up finished and entire before the Judgment Throne? Just here, then, in the attributes of His Godhead, we discern the competency of Christ to be the Head over all things; equal to the statesmanship of the universe, in the perfect administration of a perfect law.

Thus far we have pressed up to the Divinity of Christ, but not to His personal distinction in the Godhead as the only begotten of the Father. I remark then, 2, *That this agency is suitably assigned to Him as the middle person of the adorable Trinity, by whose immediate efficiency all things were created.* We may not too curiously pry into the mystery of this plural subsistence in the Godhead, revealed to us as the object of faith rather than as the subject of speculation. Unquestionably, God is infinitely blessed and glorious in the ineffable fellowship of these persons as well as in the unity of His being. But as these personal distinctions have their ground in that singleness of nature, they must equally concur in all the external operations of the Deity; and so the scriptures variously ascribe the works of creation, providence and grace to each respectively. In this there is no contradiction; since they are assigned comprehensively to all in their unity, and distributively to each in their separateness. However unable we may

be to trace the grounds of that distribution, they must be found in the reciprocal relations of those persons in the mystery of the Godhead. Certainly the scriptures, however they may generally refer the work of creation to God absolute, as clearly assert the special intervention of the second person as its immediate author. Paul, speaking of the Son whom God "hath appointed heir of all things," adds, "by whom he also made the worlds."—Heb. 1: 2. John in the opening of his Gospel, declares with emphasis of the Word that "all things were made by Him, and without Him was not any thing made."—John 1: 3. And in Colossians, "by Him were all things created that are in heaven, and that are in earth, visible and invisible, whether they be thrones or dominions or principalities or powers; all things were created by Him and for Him—and He is before all things, and by Him all things consist."—Col. 1: 16, 17. If then in the outworking of this mighty plan, the control and government of all created things should be delegated to an agent who must possess the attributes of the Almighty, which of the sacred three may occupy this trust more suitably than He who in the economy of the Godhead executively and directly brought all things into being? Who shall more perfectly grasp the design of creation than He who articulately wrought it out in all its parts? Who shall better gather up all things into himself as the centre and the head, and administer that Providence which is but the continuation of the creative energy which he first put forth?

Unsearchable as the mystery of God's being doubtless is, three facts are certainly revealed to us: the unity of the Divine essence, a three-fold distinction of persons in the same, and a certain order between them by which the second is *from* the first; not posterior in time, but second in the sequence of thought. It would seem to be a consequence of this personal characteristic of the Son, as being *from* the Father, that the total revelation of God, whether by word or work, should be through him. Thus a ground may exist in the eternal relationship of these persons for referring the works of creation, providence and grace, distributively to the first in the way of final authority, and to the second in the way of executive production. The Father who is before all, shall hold in His august keeping, the eternal thought which drafts the mighty plan. The Son, by virtue of His personal distinction as *from* the Father, shall produce the thought, lifting it up from the abyss of the infinite mind and revealing it to the creatures. Thus the Son is also the Word; the one title being descriptive of His personal relation in the Godhead, and the other of His office as the revealer flowing from the same. Hence Christ says: "no man hath seen the Father, save He which is of God; He hath seen the Father."—John 6: 46. And again the Evangelist John affirms, "no man hath seen God at any time; the only begotten Son which is in the bosom of the Father, he hath declared Him."—John 1: 18. In like manner, as the Son is from the Father, so in turn the Holy Spirit is from them both; and he who holds the middle place in this sacred triplet looks upon the first for those archetypal thoughts which he shall render into concrete facts, and then upon the third whose concurrent agency shall breathe life and order and beauty into the works of His hands. As therefore in Christ's divinity we discover the resources, so again in His personal distinction as the Son we trace the ultimate reason of this universal Headship.

But let us turn from thoughts too high for us, to contemplate the *human* aspect of His person. For if the power to wield this empire vests in Him as God, no less does the form of that jurisdiction depend upon a true participation in the nature of those to whom He is the head. I may open this topic in three particulars:

1. *By His incarnation He has virtually embraced all the grades of being lying between the extremes of the scale.* The peculiar distinction of man is through his mixed composition to be the middle link of the whole creation. As to his body, he is of the earth, earthy; as to his soul, celestial and God-like,

How wonderful his bodily organization, of so many parts, and so wisely adjusted! the most singular feature of all being that the presence of an indwelling, actuating soul is the indispensable condition of its physical life. The two are distinct, yet their co-operation necessary. The anatomist can trace the impressions upon the skin with its fine tissues, and the transmission of these along the nerves to the brain, the seat of all sensation. But science will never perfect her methods so as to step from that brain to the mind which uses it as an organ, and thus explain to us the birth of a single thought. By means of the body, the soul comes forth and takes possession of a world which is foreign to itself; and man connects them both by their mysterious union in himself. So far as our knowledge extends, he is the only being who unites these contradictions; thus fitted by his very organization, he was placed by his Maker in Paradise the head of the lower creation. In token of this supremacy, the beasts receive from him their baptismal names, and express their allegiance to God's vice-regent upon the earth. As the high Priest of nature, he must give articulate voice to her silent praise, and gather up in his censer the incense of a universal worship. Such was the glory of man's primeval state. Himself a Microcosm, summing together in the perfection of his animal frame all the properties of the material creation, and by the union of spirit bridging the awful gulf of separation between the two. Christ now according to Scriptures sinks through the entire scale of intelligent beings till He comes to man: "for verily, he took not on him the nature of Angels, but he took on him the seed of Abraham."—Heb. 2: 16. The two poles of being are thus brought together in Him; of being, as it is in God, self existent and eternal, and of being, as it is in man, dependent and derived. In the sweep of his descent he gathers up all the intervening grades, and finds in man at the bottom of the scale a nature which links all the forms of creaturely existence within itself. Thus in the incarnation he lays a broad foundation for his Headship, establishing through it a relation to the creatures by which they may be recapitulated in Him as their centre and their rest.

2. *The human title of Christ to this Headship is grounded upon that perfect obedience by which He magnified the law.* If we are overwhelmed by the condescension of the Son in stooping to become man, not less amazing is the counterpart to this in the exaltation of man to this universal Headship. The incarnation lays, so to speak, a *physical* basis for this delegated rule, by allying Him in nature with the creature; but there must exist some *moral* ground for this apparent inversion, which transfers man from the bottom to the top of the scale.

All the terms which define a created moral being, imply his subjection under law. The faculties of understanding, conscience and will with which he is endowed, must find their scope in relations which are determined and regulated through a law. What the air is to the lungs, the law is to will; it creates the moral atmosphere, through which all the powers of the soul find their activity and play. Even Christ, in the assumption of our nature, was not exempt from this inexorable condition; for "God sent forth His son made of a woman, made under the law." Gal. iv: 4—"being found in fashion as a man, he became obedient unto death."—Phil. ii: 8. How then shall His humanity lift itself above the law, executively to administer it, dispensing on either hand its blessing and its curse? The explanation is immediately furnished in the passage last cited. "Wherefore God also hath highly exalted Him."—Because of this "obedience unto death, even the death of the cross;" "a name is given Him which is above every name; at which every knee shall bow, of things in heaven and things in earth, and things under the earth."—Phil. ii: 9, 10. In no way conceivable shall the man Jesus be lifted to this supremacy, but by rendering a service to the law, commensurate with its dignity, and to which this exaltation shall be an equal reward. The mere assumption of humanity by the Logos doubtless invests it with a sublime worth,

and imparts to the acts done by it an infinite value. But the natural basis thus laid for Headship is quite another thing from the moral reason for appointing it. If, however, the work done in that nature shall be a work of support to the law itself, more conspicuously revealing its majesty and sustaining it against all possible impeachment—if it shall heal the dreadful breach which sin has made, and discover the love of God in the very assertion of His justice—if, in the language of the Prophet, it shall "magnify the law and make it honorable," and be a lesson of holiness which the Angels themselves shall study: we may then conceive that, to bring out these grand results in more open view, God may place the administration of this law in the hands of that being who has pre-eminently honored it; and install over the whole creation one who is fitted by His double nature to be its head. Yet the hypothesis I have suggested, is only a faint outline of the work actually achieved by our incarnate Lord. Who can hope to condense into a paragraph the glories of that obedience by which He has forever magnified the law? An obedience glorious in its perfect voluntariness; not only as being willingly rendered, but as being optional whether it shall be undertaken. An obedience glorious in being distinctly offered to the precept and the penalty—thus covering the whole area of law and exhausting its contents; a characteristic difference between the obedience of Christ and of all other beings throughout the universe. An obedience glorious as shut up within a limit, bounded within a period—so that Christ could testify in the hearing of heaven and earth, "it is finished;" not like the obedience of mere creatures, ever continuing, but finished and entire; nothing to be added to it—nothing to be taken from it, and borne into the chancery of Heaven as the plea for the sinner's discharge. An obedience glorious through the Hypostatic union, which brings the splendors of His deity to illumine the acts of His humanity. If Moses break the tables of stone at the foot of the Mount, behold one greater than Moses descending after him to gather up the broken fragments, cementing them with his blood, and pouring the rays of His divine glory upon the restored tablet, until every letter beams with light above the brightness of the sun. Well may the cherubim bend their gaze between their extended wings upon this repaired law reposing forever within the ark of the covenant. The transcendent worth of this obedience, as sustaining the majesty of God's law and upholding the integrity of the Divine Government, is signalized by placing Him who wrought it over the whole creation; and it becomes the title by which this supremacy is held as His mediatorial reward.

3. *In this Headship are blended the two methods of law and grace, by which God reveals His moral perfections.* Beyond a doubt, the law was the original medium through which God's nature was disclosed to the creature; and it would not be difficult to show that His glory is stamped upon every feature of it. Indeed, springing out from the bosom of His nature, it not only asserts the claims of God and determines the duties of the creature, but it so transcribes and discovers the excellence of the Divine Being that the creature's obedience rises at once into the solemnity of worship. For the same reason, the law is generically *one* throughout the universe. Having its foundation in the nature of one God, it is essentially one over angels and men; modified only in its details to suit the different relations in which these different classes are placed. It is noticeable moreover that this law finds its majesty vindicated in both its grand divisions through the separate destiny assigned to two separate orders of beings; the holy Angels, through their constant obedience, historically illustrating the glory of law as found in its precepts; and apostate Angels, through constant endurance of its penalty. Such ample provisions has God made for securing a revenue of praise through the wisdom of His law. Last of all, in compensation of the stupendous service by which its majesty has been upheld, the administration thereof has been committed to the Mediator, and is brought

to a conclusion at the day of Judgment, when He shall sit upon the throne of His glory. Thus by a method of pure law, the sun-light of Jehovah's excellence shines throughout the universe, gathering into focal splendor upon the person of our exalted Saviour, the organ by whom it shall be dispensed to the Redeemed forever; for it is written of the New Jerusalem, that it had "no need of the sun, neither of the moon to shine in it, for the glory of God did lighten it, and the Lamb is the light thereof."—Rev. xxi: 23.

There is reserved, however, a more interior display of Divine perfections through a *method of Grace*. The law discovers God to us in the attributes of wisdom, power, holiness, justice and truth. But how shall Jehovah open to us His infinite heart—disclosing the depths of its tenderness, His boundless compassion, His inconceivable mercy and love? To do this, He must look upon the suffering and lost, and find a surety who shall bear their guilt and die their death under the curse. But where shall this substitute be found? In vain the challenge went forth from the august throne in tones which only the offended law could use, "whom shall I send and who will go for us?" Silence reigned throughout all the courts of Heaven; for none of the sons of the morning might adventure the dreadful perils of such a trust—till a voice sounded forth from the midst of the throne, "lo! I come, I delight to do thy will, O my God! yea thy law is within my heart," Ps. 40: 7 8. Bursting from the secret pavillion, the eternal Word leaps forth to execute the stern demand. He unclothes Himself of light, and lays aside the garments of praise, and takes upon Him the form of a servant, that He may sound the depths of human woe, and pay the costly ransom for a guilty soul. By an obedience grander in its proportions than the aggregate obedience of all the creatures, Christ vindicates the law's injured majesty; whilst through His grace he brings out the tenderest affections of the Father as a God of love. Sublime is that utterance of Scripture, which tells us that God is Life; equally sublime the testimony, which tells us He is Light; but grander still, in the comprehension of them both, is the revelation which tells us God is *Love*. To enthrone this grace by the side of law as the Queen Majesty, the author of grace is made the administrator of law. As the covering cloud tempered the brightness of God's presence upon the mercy seat, so forever must the law shine out from the mercy in which it is embosomed; that obedience may be sweetened—not only as a debt which conscience pays to duty, but an homage which the heart pays to love. Thus, the two lines of law and grace by which the Divine glory streams forth upon the universe, converge upon the person of Jesus Christ in the administration of His delegated trust as "the Head over all things to the Church."

I must now turn your thoughts from Christ to his Church, here set forth as His body and fulness; only regretting that I must shut up in simple sentences, what deserves expansion through paragraphs.

The Church, in accordance with a very familiar distinction, may be viewed by us in two aspects. There is the *ideal Church*, conformed to the pattern drafted in the Divine purpose, composed of the elect in all ages, who have been washed, justified and sanctified; and there is the *actual, visible Church*, composed of those who profess faith in the Redeemer, whether they be his or not. These two interpenetrate each other, and are largely identified in the statements of Scripture; and of both, in important though different senses, it may be affirmed they are the fulness of Christ. The former as being,

1. *The object upon which the fullness of his grace expends itself.* The two you perceive are reciprocal, the fulness and the distribution. Thus the Evangelist says: "The word was made flesh and dwelt amongst us, and we behold his glory as the glory of the only begotten of the Father, full of grace and truth; and of his fulness have all we received, and grace for grace." John 1: 14, 16. The same is stated with equal distinctness in Col. 2: 9, 10, "for in Him dwelleth

all the fulness of the Godhead bodily—and ye are complete in Him, which is the Head of all principality and power." The glory of Christ, is not simply in being the architect of grace, by whom it was historically wrought out and engrafted upon law; but in being also the depository of grace—its dispenser no less than its procurer. The two cannot be viewed apart; Christ, the head of all principality and power, and the Church complete in that gracious fulness which He imparts. Hence, true believers in every age have been drawn from all grades of society, under every degree of culture, have been placed under every variety of discipline, subjected to every form of temptation, recovered from every species of sin, and conducted through all the stages of spiritual growth; that through all might be displayed the exceeding riches of divine grace—grace for all, and according to the varying exigencies of each,

2. *The Church of the Elect is the body; that is to say, it is the complement of the mystical Christ.* In the Covenant of Redemption, the Father gave to the Son a seed to be redeemed, and constituted Him their representative and surety. In all federal transactions the two ideas are conjoined. As in the Covenant of Works, the first Adam cannot be considered in his separate personality, but also as the representative of his natural seed; so in the Covenant of Grace, the second Adam is incomplete except as associated with his spiritual seed. The two terms are united in the very notion of a covenant. In this sense, the Church is pre-eminently the body and fulness of Christ; and through all time Christ is reproducing himself in His members. While in His immediate person He is exalted at the right hand of the majesty in the Heavens, and will never again appear but with His own glory and with the glory of the Father, yet in the church which is His body He is still "the man of sorrows and acquainted with grief." In all the persecutions, afflictions, temptations and distress of His people, He renews His own humiliation and the agony of His own conflict with the powers of darkness. This is the ground of our confidence and hope, as we pass beneath the rod and stagger under our cross: that as "it behooved the great Captain of our salvation to be made perfect through suffering," so must all the members of His body drink of His cup, and be baptized with the baptism with which He was baptized.

3. *This Church of the Elect is the fulness of Christ, as constituting the reward of His mediatorial work.* Having redeemed them with His own priceless blood, and sanctified them by His indwelling Spirit, he must, according to the stipulations of the covenant, present them to the Father, "holy and without blame before Him in love." To this end, He must appear as the Resurrection and the Life, that they may "receive the adoption, to wit: the redemption of their bodies." Amidst the terrors of a burning world, He must sit upon the throne of judgment and pronounce the Father's authoritative benediction, "come ye blessed of my Father, inherit the Kingdom prepared for you from the foundation of the world." "Then cometh the end, when He shall deliver up the kingdom to God, even the Father;" that God, in the supremacy of his law, "may be all in all." Having wound up His mediatorial work in this final act of mediatorial authority, and fulfilled all the promises on which the faith of His people ever leaned, He presents them to the Father, according to His eternal pledge, "a glorious Church, not having spot or wrinkle or any such thing, but holy and without blemish," "meet for the inheritance of the saints in light." This Church is then given back into His hands, to be His reward and His rejoicing forevermore. They swell His train, as He ascends a second time through the clouds into the heavens: shouting, as they rise, the triumphant challenge, "lift up your heads, O ye gates, and be ye lift up, ye everlasting doors, and the King of Glory shall come in." Ps. 24: 7. Gathered at length into "the General Assembly and Church of the first born, which are written in Heaven," they form

the nearest circle around the throne, and give the key note of that song with which the arches of the great temple shall forever ring. Glorious in that righteousness of God which they have received by faith, the saints, like so many crystal pillars, shall surround the Lamb in the midst of the throne; till all Heaven becomes bright with the reflected splendors of that wrought righteousness which answers to the holiness of God, expressed through the law. As the great anthem of praise rolls up from the company of the redeemed, the High Priest of this transfigured Church gathers all into His golden censer and waves it before the throne. Thus, in a sublimer sense, the God of Holiness is seen to be "all in all;" and the Lamb again is seen to be the light of the New Jerusalem. In this final and exhaustive sense, this glorified Church becomes the body of the great Head, "the fulness of Him that filleth all in all."

It must not, however, escape us that this spiritual Church has its manifestation here in the Church actual and visible: the incarnation through which it becomes to us a thing tangible and known. In this view, also, Christ is still her head—and she, His fulness: because,

1. *In this embodied form Christ is Her only King;* enacting by His sole legislation, laws for her government—appointing, by His executive authority, officers for her administration—instituting in His priestly jurisdiction, the ordinances of her worship—and granting, in the supremacy of His headship, the charter by which her immunities and rights are held. In this pure theocracy, the mediator is King; and all power under Him is simply ministerial. By whatever names we choose to designate her earthly guides, their function is simply to expound a written Constitution, and to enforce, by spiritual censures, obedience to a spiritual and unseen Ruler.

2. *Because through this visible Church Christ acquires His wider mediatorial authority over the Universe.* As mediator, his prime relation is to those whom he comes to reconcile. The plan of grace, though last in development, is first in the Divine thought, the most stupendous of all God's works; and the earth was built but as the stage on which the sublime drama of redemption might be enacted. The whole scheme of nature is therefore subordinated to it: and the administration of Providence is committed to Christ, for the prosecution of that grace which he came to inaugurate. Hence Paul testifies that He is given to be the Head over all things to the Church, "which is His body;" through her as His fulness He himself "filleth all in all."

3. *Christ, in His precious Headship, heals the breach which sin has made between the creatures; and the visible Church, finally embracing all nations within her pale, bodies forth this grand result.* The first transgression not only separated man from God, but seemed forever to have dissolved the brotherhood between the creatures also. From that day till now, the beasts of the field have been in revolt against the dominion of man, and the elements of nature are reclaimed under his control only through the discoveries of science. The one speech of the infant race has been broken into a thousand jarring tongues, and the earth has been covered with violence and blood. But the Reconciler came. Planting his cross as the great magnet of earth, He draws to Himself his purchased seed, incorporates them into a society of love, and sends them forth to throw its bands around a shattered world. Prophecy, through her roll, shows in the dim perspective this church embracing all lands and tongues and tribes within her arms, and "the kingdoms of this world becoming the kingdoms of our Lord and of His Christ." The reconciliation ends not here. When this militant Church shall be transfigured in the skies, to her visible worship and fellowship will be added the "innumerable company of angels" whom sin has never soiled. The sad breach is forever healed; and cherubim and a flaming sword shall no longer guard the way of the tree of life against guilty man. He who has "made reconciliation for iniquity and brought in everlasting righteous-

ness," has also "made an end of sins." Sin, death and hell are cast into the lake of fire: and the redeemed Universe is brought into one under Him who is Head over all. Saints and angels shall blend in harmony of praise around his throne, and the schism of sin be cancelled forever in the church followship of Heaven.

Fathers and Brethren, I must not shut down the gate upon the flood of this discourse, without pointing to the consolation for us in this day of darkness and trial, wrapped up in the Headship of the adorable Redeemer. *What tenderness it gives to the whole doctrine of Providence!* Once we trembled in our guilt and shame, and could not look upon the angry throne; to us

> "A seat of dreadful wrath,
> Which shot devouring flame."

But healing peace flowed into our wounded hearts, as we looked upon "God in Christ, reconciling the world unto Himself." In like manner the dispensations of Providence seem relentless and stern, as they frown upon us from "the unknown God;" but the dark clouds are drenched in soft and mellow light, as they are moved by the hands of our "Immanuel, God with us." All judgment is committed to the Son of Man; can we not trust Him, our elder brother, clothed with all our sympathies, who hath borne our griefs and carried our sorrows, and is able to succor in that he himself hath suffered? The name of this precious Jesus broke for us the spell of despair, when in the hour of legal conviction conscience hung up the ghastly catalogue of our sins against the Judgment throne. The name of Jesus will be the last upon our lips, softly whispered by the departing spirit as the last breath wafts it upward to the skies. It will be first upon our lips when the grave shall yield up its dead to meet the Lord in the air. Shall it not be always upon our lips, taking away the bitterness of our private and our public lot; when all these dispensations are read through an exposition of grace, and are seen throughout to be a discipline of love?

What safety also to the Universe in this Headship of Jesus! He, who grasped the idea of creation as it lay a silent thought in the mind of God, can surely work out the eternal purpose in which it was framed. For this very end, He is given to be the Head over all things—that as He is "before all things," so "by Him shall all things consist." The overturnings upon earth make no fissure in the one solemn purpose of the Infinite Creator, and no sudden disclosures startle Him into surprise. The shuttle of history moves swiftly and blindly from age to age; but the great web is woven according to the pattern originally designed in the council of the Godhead.

But He is head over all things to the Church! Whilst, therefore, a purpose of grace remains to be fulfilled in that Church which he has graven on the palms of his hands and wears as a seal upon his heart, so long the world is safe in the keeping of Him whose love is stronger than death. The Christian Church is to a Christian nation the ark of Jehovah's covenant; and we are here to-day in sublime faith to bear that ark upon our shoulders in the presence of this infant nation, as she passes under her baptism of blood. Let us gather with reverence around it, and sing with Luther the 46th Psalm: "God is our refuge and strength, a very present help in time of trouble. Therefore will we not fear, though the earth be removed, and though the mountains be carried into the midst of the sea; though the waters thereof roar and be troubled, though the mountains shake with the swelling thereof, though the kingdoms be moved, and the earth melted—yet the Lord of Hosts is with us, the God of Jacob is our refuge."

What glory too surrounds the Church! an outer halo, a second rainbow to that which, like an emerald, John saw round the throne! She is the body of Christ, the bride, the Lamb's wife, whose "beauty" the "King hath greatly desired." She is glorious in her "raiment of needle work," "her clothing of

wrought gold," "the fine linen clean and white, which is the righteousness of saints." The Church of the living God! and, therefore, herself living by a secret life flowing from Him who is life, and bestowed by the indwelling Spirit who is the quickener. The immortal Church of Christ, which survives all change and never knows decay! Alas, the paths of earth are strewn with the wrecks of broken empires, constructed by human wisdom and shattered through human folly and sin. But this Church of the Redeemer moves through them all upon the grand highway of History, and "flourishes in immortal youth." She rode upon the billows of a universal deluge, beneath whose gloomy depths lay a doomed and buried world. Patriarchs gathered beneath her shade in the aged and hoary past. Moses pitched her tabernacle upon the sands of the wilderness, and beneath the frowning brows of Sinai. Prophets pointed out her pathway through the uprolling mists of the distant future. Through the unfolding ages she has moved securely on, while disastrous change has ground to powder and scattered to the winds the proudest dynasties of earth. Kings have bound her with fetters of brass; but the fair captive has taken again her harp from the willows, and God has made her walls salvation and her gates praise. Amidst the fires of martydom, she has risen younger from the ashes of her own funeral pile. Wooing the nations with her accents of love, she lengthens her cords to gather them into her broad pavilion. And when the whole frame of nature shall be dissolved, she will stand serene above the burning earth, to welcome her descending Lord. Caught up by Him into the Heavens, she will gather into her communion there all the elder sons of God; still the immortal Church of the Redeemer, out-living all time and henceforth counting her years upon the Dial of eternity!

Do we understand, Fathers and Brethren, the mission of the Church given us here to execute? It is to lift up throughout the world our testimony for this Headship of Christ. The convocation of this Assembly is in part that testimony. But a little while since, it was attempted in the most august court of our Church to place the crown of our Lord upon the head of Cæsar—to bind that body, which is Christ's fulness, to the chariot in which that Cæsar rides. The intervening months have sufficiently discovered the character of that State, under whose yoke this Church was summoned to bow her neck in meek obedience. But in advance of these disclosures, the voice went up throughout our land, of indignant remonstrance against the usurpation, of solemn protest against the sacrilege. And now this Parliament of the Lord's freemen solemnly declares that, by the terms of her great charter, none but Jesus may be the King in Zion. Once more in this distant age and in these ends of the earth, the Church must declare for the supremacy of her Head, and fling out the consecrated ensign with the old inscription, "for Christ and His crown."

Let this testimony be borne upon the winds over the whole earth, that He who is "Head over all things to the Church," "ruleth in the kingdom of men, and giveth it to whomsoever He will," until all nations are brought to "praise and extol and honor the King of Heaven, all whose works are truth and His ways judgment." Let us take this young nation now struggling into birth, to the Altar of God, and seal its loyalty to Christ, in the faith of that benediction which says "blessed is that nation whose God is the Lord." The foot-steps of our King are to be seen in all the grand march of History, which begins and ends in a true theocracy. Our voice is to be the voice of one crying in the wilderness, "prepare ye the way of the Lord, make straight in the desert a highway for our God:" For he "will overturn, overturn, overturn, until He come whose right it is"—and "the kingdoms of this world shall become the kingdoms of our Lord and of His Christ."

Above all, it is ours to bear aloft the Redeemer's Cross, and with the finger ever pointing to say, with the Baptist on the banks of the Jordan, "behold the Lamb

of God which taketh away the sin of the world!" May He who wears the crown make us to feel the power of that Cross! Brethren, we have to-day been gazing into Heaven after our ascending Lord, ascending to His Headship and his Crown. From His gracious throne He unfolds the sacred parchment on which our charter and commission are engrossed; "Go ye into all the world and disciple all nations." With pathetic gesture, He also points over mountains, continents and seas to the "other sheep which are not of this fold," wandering upon the bleak heather, under the dark star of some idol god. May the rushing mighty wind of the Pentecostal day fill this house where we are sitting! and may the tongue of fire rest upon each of this Assembly! Emblem of the power with which the story of suffering love shall subdue an apostate world! Sinking personal ambition, and forgetful of sectional aggrandisement, let us strive to equip the Church with the necessary agencies for the prosecution of her solemn work. Let us build her towers and establish her bulwarks just where the most effective assaults may be made upon the kingdoms of Satan; that "her righteousness may go forth as brightness, and her salvation as a lamp that burneth;" and Zion become "a crown of glory," a "a royal diadem in the hand of our God."

INDEX.

A.

Address to all the churches, committee app'd. to prepare, p. 9; received, 13; res'n. to adopt, &c., 19; pay for prin'g, 21; mode of signing 24; Address, App., 51.

Anniversaries, res'n. offered touching impropriety of during sessions of Ass'y., 14.

Assembly, organization, 5; title, 7; constitution, 7; rules, 7; hours for sessions, 9; time for meeting of next, 18; place for do., 19; charter, 32, 33; dissolved, 41.

Associate Reformed Synod, delegate from, 7; do. heard, 10; correspondence with, 13; delegate appointed to, 25; union with solicited, 36.

B.

Book of discipline, res. recommending revision of, 10; comm. of revision, 10, 11

Book of psalms and hymns, overture for revision, 31; comm. of revision, 40.

C.

Charleston, prayer for sufferers by fire in, 21; contributions for same, 23, 25.

Charters, comm. on, 9; report on, 31, 32, 33; comm. to procure charter, 38, 40.

Chaplains, overture touching gov't. app't. of, 9; laid on table, 18.

Christian religion in relation to the state, overture touching withdrawn, 21.

Church Extension, report on, received and amended, 24; adopted, 41; report, 35.

Contingent fund, subject of referred, 24; how provided, 39.

Constitution, overture touching, referred to next Ass'y., 39; res. altering, 39.

Cumberland Pres. Ch., correspondence with, 13; delegate appointed to, 25.

D.

Devotional exercises, 9, 11, 21, 41.

Domestic Missions, rep. of Adv'y. Com. rec'd., 12; report, App., 49; report on, 14, 21; as adopted, 20; Ex. Com. nom'd, 29; elec'd., 37: funds collected for, 35.

E.

Education, report on, 22; report, 22; Ex. Com. nom'd., 30; elected, 37.

Executive committees organ'd alike, 14; com. to fix mode to elect, 19; mode of el. 22.

F.

Finance, reports of committee on, 24, 25, 38, 39.

Foreign Correspondence, report of com. on, 13; delegates nominated, 25.

Foreign Missions, rep. of Dr. Wilson, rec'd. 10; rep. App., 44; report on rec'd., 13; sec'd. p't. adop'd., 14; report as adopted, 15; Ex. Com. nominated, 29; elected, 37

G.

German Reformed Synod, correspondence with, 13; delegate appointed to, 25.

I.

Independent Presbyterian Church, correspondence with, 13; delegate app'd., 25.

J.

Jones, Dr. C. C., inv'd. to address Ass'y., 14; requested to prepare past'l. letter, 15; request re-considered, 15; requested to publish Address, 15; relieved from chairmanship of comm. to prepare pastoral letter, 15.

L.

Leave of Absence, reported, 17, 19, 21, 36, 39.

M.

Minutes, ordered to be published, 34; alphabetical arrangements of Synods and Presbyteries in, 34; to whom to be sent, &c., 41.

Mississippi, Synod of, extract from minutes of, referred, 11.

N.

Narrative, report on, 40; report, Appendix, 42.

O.

Officers Elected, 6; temporary clerks continued in office, 12.

P.

Pastoral Letter, committee appointed to prepare, 15.

Permanent Clerk, elected, 10; salary fixed, 10.

Poplar Creek Church, overture from, 11.

Potomac, Presbytery of, present synodical relation of, 9.

Property, resolutions touching claims of the Assembly to, ref'd, 21; rep. on, 33, 34.

Publication, rep. of stan'g com. on, rec'd., 19; rep. as adopted, 39, 40; Ex. Com. nom'd, 30; nominees elected, 38; com. directed to pub. Dr. Jones' address, 38.

Putnam, A. W., communication received from, 7.

R.

Religious Establishments, overture relating to, 18.

S.

Sermon, Opening, ordered to be printed in Appendix, 9; sermon, Appendix, 61.

Standing Committees appointed, 8; reports of, order of reception, 9.

Statistical Reports and Presbyterial narratives, referred, 12; statistical reports ordered to be sent to stated clerk of Assembly in time for min. of pr'nt. sess., 12; order rescinded, 34.

Stated Clerk, elected, 10; salary fixed, 10.

Sunday School Paper, publication of referred, 9.

Systematic Benevolence, report of standing comm. on, as adopted, 25, &c.

Synodical Records, committees on, 8; called for, 10; reports on, 19.

Synod of Texas, minute touching records of, 34; minute rescinded, 36.

T.

Thanks, to Young Men's Library Association, 11; to J. N. Ells, for copies of the Field & Fireside, 24; to citizens of Augusta, churches, &c., 41.

Theological Seminaries, report of standing committe on, 37.

Treasurer for Assembly, resolution recommending election of only one, refer'd, 13.

Trustees of General Assembly, nominated, 33, 36; elected, 37; direction to, 38.

Tuscumbia, Presbytery of, overture from, 12, 37.

U.

Union of Presbyterian Churches, subject of referred, 9; report of committee on received and docketed, 21; report as adopted, 36, 37.

W.

Winchester, Presbytery of, present synodical relation, 19; overture from, 12.

Princeton Theological Seminary-Speer Library
1 1012 01093 1816

DATE DUE

APR 17 2006

HIGHSMITH #45230

Printed in USA